THE SECRET OF RECOGNITION

(PRATYABHIJÑĀHṚDAYAM)

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(PRATYABHIJÑĀHṚDAYAM)

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GERMAN TRANSLATION AND NOTES

BY

REV. EMIL BAER, PH.D.

AUTHORISED TRANSLATION INTO ENGLISH

BY

KURT F. LEIDECKER, M.A., PH.D.

WITH A NOTE ON THE COMPARATIVE STUDY OF THE PRATYABHIJÑĀ SYSTEM AND THE ŚAIVA SIDDHĀNTA

BY

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PREFATORY NOTE

THE present authorized translation of the *Pratyabhijñāhṛdayaṁ* with NOTES by Dr. Kurt F. Leidecker, M.A., Ph.D., is based upon the translation of the work in German by Dr. Emil Baer, Ph.D.

Going through the typescript sent by Dr. Leidecker, (for the extremely neat and beautiful way in which it had been prepared for the Press, one could not feel sufficiently grateful), I noticed that he had given only the English translation of each *sūtra* and not the original Saṁskṛt text also. It occurred to me that the public may be served better if the original text of each *sūtra* was given along with its English translation; and I wrote to Mr. Leidecker enquiring if he was agreeable to the suggestion and offering, if he was agreeable, to undertake the work of incorporating the original Saṁskṛt text. He agreed enthusiastically stating that "it will materially enhance the usefulness and appeal of the volume." Thus it is that the Saṁskṛt text of each *sūtra* is now seen in this work alongside of its English translation.

From the published catalogues of the various Libraries where Oriental Manuscripts and printed works are collected and preserved, it is gathered that the available MSS. of the *Pratyabhijñāhṛdayaṁ* are as follows :

Aufrecht, *Catalogus Catalagorum*, Vol. 1, page 61*a* :
Pratyabhijñāhṛdaya of Kṣemarāja. Nos. L. 2587.
Report XXX. Oudh XI, 20. XVI, 124.

Ibid., II, page 12*a* :
Devī Prasād, 79, 50. India Office (Eggeling), 1256.
Stein, 220.

Manuscripts mentioned by Dr. Raghavan, *Catalogus Catalagorum* Office, Madras University. 18*b*, Serampore College, Serampore, Bengal.

The Trivandrum Palace Manuscript No. 54 in the Curator's list for 1091-2, M E.

In this work, however, the text adopted is mainly that of the Kashmir edition—edited in the Kashmir Series by J. C. Chatterjee, B.A. (Cantab.), Vidyāvāridhi, Director of the Archæological and Research Department, Jammu and Kashmir, 1911—as the translator had used this edition for his translation. I have also utilized the undermentioned manuscript and printed edition which are not mentioned by the editor of the Kashmir text, but which became available to us, thanks to the kindness of M.R.Ry. Vaidyarāja Dvibhāṣyam Venkateswarulu Garu, Chintaluru, Alamur Post, East Godavari District, to whom my grateful thanks are due:

A paper manuscript in Telugu of the *Pratyabhijñāhṛdayaṁ*, from M.R.Ry. Mantha Lakshminarasimham Garu, Pleader, Indupalli, East Godavari District.

A Telugu edition of the work with the commentary of Pūrṇānanda, printed as part of the bigger work *Śivasaktyaikyadarpaṇamu* and edited by the same Lakshminarasimham Garu.

These have been used for purposes of collation; and the variations found are given in separate NOTES. Other manuscripts used for collation are the following found in the Adyar Library:

Palm-leaf manuscript in Telugu script under XXII, F, 38.
Another palm-leaf manuscript indicated by XIX, 1, 25.

THE ADYAR LIBRARY,
The Theosophical Society,
15th July, 1938.

G. SRINIVASA MURTI,
Honorary Director.

THE PRATYABHIJNĀ SYSTEM AND THE S'AIVA SIDDHĀNTA

BETWEEN the idealist non-dualist school of S'aivism developed in Kashmir and the realist pluralist S'aiva doctrine that has grown in South India, there is considerable agreement in externals, but difference in fundamentals. Both systems recognize three categories—pati, pas'u and pās'a; but while they are all equally ultimate for the Siddhānta (though not all equally independent), pati constitutes the sole reality for the Pratyabhijñā school, this reality gradually through its own energy unfolding the world on itself as the screen, and dividing itself into corresponding and mutually related subjects and objects.[1] The Lord is both the material and the efficient cause for the idealist school, whereas, for the other, He is only the efficient cause; He can be spoken of as the material cause, because what does develop into the Universe is a potency of His (not svarūpa-s'akti, but parigraha-s'akti)[2] which has to function in dependence on Him; if this mode of speech contents those who maintain an abhinna-nimittopādānakāraṇa, they are welcome to it; but not in any normally intelligible sense can the Lord

[1] *Pratyabhijñāhṛdaya*, sūtras 1-3.
[2] See Aghoras'iva's commentary on the *Tattvaprakās'ikā*, v.25.

be the material cause.[1] The idealist school would take literally the scriptural promise of the knowledge of all on the knowledge of the One and consequently seek to derive the many from the One ; the realist school would see no more in this promise than in the possibility of knowing a person's dependents as a consequence of knowing that person ; if you know the king you cannot but know his ministers too.[2]

Though not under the name of ' pratyabhijñā ', recognition plays quite an important part in the Siddhānta scheme of salvation ; it is recognition of the soul's natural state as essential intelligence, not, however as identical with the Lord, but as dependent on and informed by His intelligence ; the parable of the king's son who had been captured and brought up by gipsies finds as important a place in this as in the allied Sāṅkhya system ; [3] release is realization of the alienness of the present habits and *habitat*, and of the true nature of oneself as essentially free of these ; the freedom is never complete, though, since there still is and always will be dependence on the Lord ; " perfect freedom " for the Siddhānta as for the Christian Prayer-Book is service of the Lord.

For the idealist school the sole reality is neither cognizer nor cognized but essential intelligence that differentiates itself into these two forms ; in release there is merger into cit again. For the Siddhānta,

[1] *Pauṣkarabhāṣya* (Chidambaram edition), pp. 87-89 ; *Mapaḍiym* (Tinnevelly edition, 1936), pp. 150-154

[2] *Pauṣkarabhāṣya*, p. 87 ; *Mapaḍiyam*, p. 154

[3] *Śivajñānabodham*, sūtra 8.

however, the soul always is and will be a cognizer; the light of its own intelligence is weak; it has always to function in and through another; in the state of bondage, it is through the worlds, organs, enjoyments, etc., provided by māyā, that the soul cognizes and functions; when it has been weaned away from these, what the soul does is neither to be merged in the supreme intelligence nor to become a tool of that intelligence, but to know and function with the help of and in dependence on that intelligence; pāśa-jñāna gives place to pati-jñāna, knowledge in dependence on the intelligence that is the Lord; throughout, both in bondage and release, the soul continues to be a knower and enjoyer. This is the Siddhāntin's great objection to ekātmavāda; if in release I am not enjoyer, who else is there to enjoy?[1] It is no answer to suggest that the Lord enjoys through me; how can His enjoyment constitute satisfaction for me who thirst for it?

The insistence on the centrality of the jīva is the distinctive feature of the Siddhānta school. Non-dualism too is accepted; it is a non-dualism, however, not of substance, but of essence. God and the soul are different entities, but are non-different in nature. This is the purport of the Upaniṣadic declaration of unity, "ekam eva advitīyam"; it is not that "there are not two", but that "they are not two."[2]

Bondage, says the Pratyabhijñā, is due to one's own śaktis.[3] This is true in a very limited and

[1] *Cf. Vinavenbā*, vv. 6, 7.
[2] *Maṗāḍiyam*, p. 121.
[3] *Pratyabhijñāhṛdaya*, sūtra 12.

modified sense for the Siddhānta too. It is the nature of the soul to take on the colour of its associates. Because of the connate defilement of āṇava it fails to realize its own essential intelligence; it moves in close association with māyā, which is non-intelligent and itself behaves as if non-intelligent. When by good conduct, purification and concentrated contemplation it has turned from matter to spirit and abides in constant association with spirit, it finally and for ever realizes itself too to be spirit; no longer does it confound its own self with matter. Bondage and release thus derive from the innate character of the soul; but this innate character has to be manifested only in dependence on the grace of the Lord. It will always be a difficulty for the non-dualist to conceive duality of substance along with non-dualism in essence; but whether it can be made intelligible or not, that is the Siddhāntin's doctrine.

As already indicated, final release comes through enlightenment, jñāna, in both schools, though the content of this jñāna is different in the two. Virtuous conduct, the performance of ritual, the observance of austerities, yogic discipline, all these are but preliminaries to jñāna.[1] There is no reason why jñāna should not arise even in this life, even while the body persists. He for whom it has arisen will be a jīvanmukta. But about the status and characteristics of the jīvanmukta there are differences due to basic differences in their view of matter. In the Advaita Vedānta, māyā is destroyed on release; according to the Pratyabhijñā

[1] *Sivajñānabodham*, sūtra 8, adhikaraṇa 1, and the *Māpāḍiyam* thereon.

school, the duality of subject and object is a growth which is characteristic of bondage and is resolved with release, in which state there is no non-spirit that can exist over against spirit to act on or be cognized by the latter; for the Siddhānta, however, matter is real; what is destroyed at release is neither matter, nor āṇava which causes the soul to cognize itself as if it were finite, but only the conjunction of soul with āṇava; according to one variety of Siddhānta teaching, it is only one of the numerous potencies of āṇava that is destroyed at the release of each soul.[1] In view of the Siddhānta position that substance is nothing other than the qualities, considered as an aggregate,[2] it is highly questionable how far the persistence of āṇava is intelligible despite the destruction of its potencies, one by one; and even on the view that what is destroyed is the conjunction, the same difficulty arises, since conjunction is not an independent category but has to be treated as a quality. Be this as it may, matter, that is to say, pāśa, in a general way, does survive release, though it has ceased to bind; but the fear of its binding again cannot for ever be dispelled, so long as its existence is conceded. Hence it is that in this school the jīvanmukta does not appear as enjoying unrestrained freedom. In the *Paramārthasāra*, a text of the Pratyabhijñā school, it is said of the jīvanmukta: "Feeding on whatso may come, wearing raiment of anything, still of spirit, dwelling wherever he chance to come, he finds redemption, being the self of all beings.

[1] See *Śivāgrabhāṣya* (Madras grantha edition), pp. 461-463.
[2] *Pauṣkarabhāṣya*, pp. 455-460.

Though he causes hundreds of thousands of *as'va-medhas* to be offered, or hundreds of thousands of brahmins to be slain, he that knows the Supreme Verity is not affected by merit or by guilt but remains stainless. . . . Conceit, joy and the rest of these passions arises from the illusion of differentiation; how should he be affected thereby who has the vision of the Self in unity? There is naught distinct from himself to which he should offer praise or oblation; will he rejoice in praise and the like, who is said to have passed beyond worship and hallelujah? His temple is his own body and that which is other, built of the thirty-six elements, and fully set with windows consisting of the bodily organism, or composed of jars, etc." [1] In explaining the latter half of the last verse the commentator, Yoga Muni, says: "The whole phenomenal world is to the thinker a temple of His own indwelling consciousness." In marked contrast to this is the final sūtra of the *S'ivajñānabodha*: "muktyai prāpya satas teṣām bhajed veṣam s'ivālayam." This would seem to mean that for the sake of release one is to resort to the company of the saintly and offer adoration both to their external appearance as well as to temples of S'iva; and the commentator on the Sanskrit text, S'ivāgra Yogin, takes it to relate to one who belongs to the lowest grade of eligibles, who is competent only for the dāsa-mārga, the path of service, as contrasted with the paths of jñāna and antaraṅga-bhakti. The Tamil version, however, says: "Having got rid of the defile-

[1] *Paramārthasāra*, vv. 69, 70, 72, 73, 74 (English translation by Dr. L. D. Barnett, *Journal of the Royal Asiastic Society*, 1910).

ment that prevents attainment of the feet of the Lord, he consorts with devotees and worships as S'iva the vestments of these devotees as well as temples of (S'iva)." Though the mood used is the present indicative, the commentator, S'ivajñānamuni, holds that, in the light of words used by Meykaṇḍār, the Tamil redactor, in his elaboration of the verse, the sūtra is prescriptive of the duties of the jīvanmukta and not merely descriptive of his acts.[1] In spite of external conformity, then, in the admission of jīvanmukti, the Siddhānta is far removed from the teaching of the idealist school of S'aivism. The external trappings are the same, whether in the enunciation of the padārthas and tattvas or the naming of the causes of bondage and the means to release. But in the conception of the essential character and inter-relations of these, there is profound divergence, a divergence which cannot but have been due to the outlook on life and the temperamental make-up of the individuals or groups among whom the different schools developed. Either hypothesis is possible—that one of the schools is fundmental and that the other (or others) grew by gradual stages of moving away from the initial emphases, or that both kinds of thought existed from the earliest stages fostered by and influencing different sets of disciples. An inquiry into the ultimate superiority of either hypothesis is fascinating, but hardly within the limits of this supplement.

S. S. SURYANARAYANAN

[1] *Mapāḍiyam*, pp. 513 ff.

ON THE SPELLING AND PRONOUNCIATION OF SANSKRIT WORDS

Except in titles and quotations—where, on the whole, the spelling of the original is kept, the system of transliteration which has been used here is that adopted by the American Oriental Society in its publications.

For the general reader we append the following remarks on the current western pronounciation of the Transliterated Sanskrit words which, it must be, is only approximate.

1. The Vowels.

a like the u in but.
ā like the a in card.
i like the i in it.
ī like the ee in meet.
u like the u in cushion.
ū like the u in lute.
ṛ like the *re* in French *chambre*.[*]
ḷ like an l of the quality of *ṛ*.

2. The Diphthongs.

e like the a in tale.
āi like an *a* and *i* following quickly.
o like the o in mode.
āu like the ou in loud.

3. The Consonants.

k, g, j, t, d, n, p, b, m, y, r, l, v, s and *h* much like the English letters.

c like the ch in church.

ch like the second part of Churchill.*

ṭ and *ḍ* are usually pronounced like *t* and *d*.

kh, gh, jh, ṭh, ḍh, th, dh, ph and *bh* are pronounced as the mutes composing them followed by a breathing, as, *e.g.*, ink-horn, log-house, pot-house, mad-house, top-heavy, Mob-house * etc.

ṅ, ṁ, ñ, ñ, ṇ are indiscriminately pronounced like the nasal in French *sans*.

s' and *ṣ* like the sh in shine.

For the accent of Sanskrit words the Latin rules may suffice in general. If the last but one syllable is long—be it in virtue of a long vowel (*ā, ī, ū, e, o, āi, āu*) or a double consonant following a short vowel—then it takes the accent; otherwise the accent moves to the preceding syllable.

The plural of Sanskrit nouns is formed here simply by an *s* without regard to the real plural formation of the Sanskrit.

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* According to A. A. MacDonell.

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ERRATA

PAGE

58 read *brāhmī* instead of *brāhmi*

62 read *camatkāra* instead of *camatkārā*

83 delete [45]

87 put period after *turīya*

100 read teacher instead of teaches

103, in note 8 read style instead of stile

118, in note 81 read *Sāṅkhyakārikā* instead of *Sāṅkhykārikā*

132, in note 144 read *samsārin* instead of *saṁsarin*
in note 145 read *Sāṅkhya* instead of *Sāṇkhya*
in note 148 read kārmamala instead of karmamala

145, line 21 delete one

148, line 4 read *-nirūpana* instead of *-nirūpaṇa*

149, line 5 read *brahmarandhra* instead of *brahmarandra*

158, in note 230 read becomes instead of becames

160 read Abhinavagupta, *P. Y.*
under Buhler read Uber instead of Ueber

INTRODUCTION

I. Editing Religious-Philosophic Texts Symptomatic of an Indian Renaissance

The ancient cultures of the East are in a state of ferment. The West has acted the part of a leaven among the stagnating masses. Political and social movements are, for the Occidental observer, in the foreground. But accompanying them there are spiritual movements of no less importance.

In the latter we notice two tendencies of which one or the other at different times becomes more prominent. The watchword of the one is assimilation to Western culture by surrendering ancient heritage, that of the other the rejuvenation of the highest values of one's own past. Both these tendencies seem to be incompatible, though in reality they enter into a variety of combinations.

What we have said holds true for the Islamic world and the Far East, but probably most of all with respect to India. And here, it seems, the second of the tendencies just mentioned is especially marked. India of old experiences a kind of renaissance. Stirred by Western culture, encouraged by the interest wide

circles of the Occident show in India, challenged, on the other hand, by the growing successes of Christianity in India, the Indian is reminded of his past and spiritual powers rise from a millennial sleep.

It is not solely the zeal of European scholars that brings to light the literary treasures of India which their guardians once attempted to withhold. The Indians themselves edit them and thus try to mobilize the powers of the past against the growing influence of the West.

In this connection must be mentioned the edition of *Texts and Studies* prepared since 1911 in Srinagar by the Archaeological and Research Department of Kashmir State, under the auspices of the Mahārāja of Kashmir. It appears that one branch of the great tree of Shivaism wakens to new life. It flowered in Kashmir from the 9th until about the 14th century of our era. In the first half of that period Shivaism produced, in respect of content and volume, a not insignificant religious-philosophical literature. However, losing power it vegetated side by side with Islam in the mountain valley of Srinagar until a short time ago. If there were, up to that time, only a few Kashmirian Brahmans who still read the old manuscripts (most of them were satisfied with two single small compendiums)[1], we have today already a considerable series of texts, beautifully printed, edited and collated with the best available codices by Indians, and, in part, by men trained in Europe.

[1] Chatterji, *K. Sh.*, p. 36.

II. Importance of the Texts for the Science of Missions and Indology

From two points of view these texts appear to be noteworthy, that is, from the missionary point of view on the one hand, and that of the Indologist on the other.

The Christian missionary ought to acquaint himself with this form of Shivaism; but not he alone. 'For,' as Schomerus[1] rightly remarks, 'if the mission in India is to solve its task, it needs the help of scientific theology. Just as Christianity had to discuss in a scientific manner views of the Greek and Roman world in order to establish itself in the Old World, so it has to discuss scientifically the Indian world-view, if it is to rule in India.'

Such a discussion will be the more necessary the higher and more dignified the forms are in which the Hindu religious spirit expresses itself. But exactly with such, indeed, we have to do in Kashmir Shivaism. Closely related to the Southern Shivaism of the Tamuls it represents, together with the latter, the noblest development of the otherwise rather frequently repelling Shivaitic Hinduism.

On the other hand, the Kashmir texts demand to a high degree the interest of Indologists as sources for the history of Indian religion and philosophy. Barnett, who is one of the few Europeans who know Kashmir Shivaism, says in the Introduction to the

[1] Schomerus, *Sh. S.*, Preface, page vi.

Lallā-vākyāni which appeared in 1920[1]: 'Very little is yet known in Europe concerning the tenets of this form of Hinduism.' But again, in his preface he points to the strong influence which this system at one time exercised over the whole peninsula from that far-off corner of Northwestern India. In a letter to me of the 23rd of October, 1922, he writes: 'I am convinced that it is immensely important for the literary history of India.'

Thus, the present work may be of use to the Christian mission in India as well as to research workers in the Occident. In this lies its justification. But because the work addresses itself also to non-indologists, many an explanation is made necessary which may appear superfluous to the specialist.

III. The Pratyabhijñāhṛdaya—Value of the Text in the Opinion of the Shivaitic Community and the Editor

That out of the numerous texts of the series I selected just this one was due to the fact that, along with the two already translated texts it appeared to me to be one of the most important. The two above-mentioned points of view also influenced my selection.

In the first place, the *Pratyabhijñāhṛdaya* is one of those two compendiums which are used to this very day as religious text-books and catechisms among the believing in Kashmir. And that it enjoys a great

[1] Grierson and Barnett, *L. V.*, p. 7.

practical reputation also among the Shivaites of the South is clear from the fact that, as Barnett writes me, it had been edited in 1918 at Madras by V. R. Subrahmanya Aiyar with a Tamil translation and in 1920 at Amalapuram by M. Lakshmīnarasinham together with an interpretation in Telugu.[1]

Again, the great scientific importance of the text could be surmised after the comparatively detailed discussion by M. S. Kaula, *A Short Review of the Research Publications* (Kashmir State), as well as from the words of the editor, J. C. Chatterji, who says of it in the preface: 'It bears the same relation to the Advaita Shaiva System of Kashmir as the *Vedānta-sāra* of Sadānanda does to the Vedānta System. That is to say, it is intended to be an easy introduction to, and a summary of the doctrines of, the System.' Whether the text really deserves the epithet 'easy,' the reader may judge for himself. But the surmise as to the importance of the text has been confirmed in the course of translating; indeed, it presents an introduction into the system and a compendium of its most important doctrinal material. Only later did I become aware, through a footnote in Winternitz, *G.I.L.*, 3B, p. 445, that also V. S. Ghate, *Ind. Ant.* 42 (1913), p. 217f., in his discussion of the *Śivasūtravimarśinī* and the *Pratyabhijñāhṛdaya* recommends the latter as a handbook for the introduction to Kashmir Shivaism.

[1] In passing, it should be noted that, according to Barnett, these are the only translations, or commentaries on our text which have been published. Because of their language they were not taken into account here.

IV. Transmission of the Manuscript and the Edition of the Text

The *Pratyabhijñāhṛdaya* appears in Aufrecht's *Catalogus Catalogorum* under the full name of *Īśvara-pratyabhijñāhṛdaya*. As manuscript it is noted in:

1. *Notices of Sanskrit Manuscripts*, by Rājendralāla Mitra, Calcutta, 1871-1890.

2. *Detailed Report* of *a Tour in Search of Skt MSS made in Kashmir, Rājputāna and Central India*, by G. Bühler, Bombay, 1877-8.

3. *Lists of Skt MSS discovered in Oudh during the year 1879*, prepared by Pundit Devīprasāda, Allahabad, 1879.

4. *Catalogue of Skt MSS in the Library of the India Office.* Part IV. Philosophy and Tantra. London, 1894.

5. *Catalogue of the Skt MSS in the Raghunātha Temple Library of his Highness the Mahārāja of Jamnu and Kashmir.* Prepared by M. A. Stein, Bombay, 1894.

The text was edited, as Chatterji says in the preface, on the basis of a collation of four manuscripts (designated *ka*, *kha*, *ga* and *ṅ*), of which *ka* is written in Devanāgari, *kha*, *ga* and *ṅ* in Śārada.[1] *Kha* is said to be badly time-worn, *ga* to be a paper manuscript and *ṅ* a birchbark manuscript. *Ga* belongs to a Pandit of the Department, *ṅ* comes from Lahore. More precise data about these manuscripts are not

[1] The variation of the Gupta script common in Kashmir.

given by Chatterji. Neither do the rather numerous variations which are printed in the text allow of any certain conclusions as to the character of the manuscripts. Nevertheless, in translation and explanation I have been thankful for readings that differ from Chatterji's text. These I have occasionally referred to in the notes.

V. Literary Value of the Text

In all great religions, but especially in the Indian religions, there may be distinguished three types of textbooks, according to Rudolf Otto:[1]

1. The popular devotional textbooks. Imbedded as poems of instruction in Epos and *Purāṇas*, they come down from times in which religion had not yet split into strict, orthodox, dogmatic systems and schools.

2. Textbooks of a definite, rigid, dogmatic type. They represent and propose to set forth a certain church doctrine. But they do it in a popular form and on that account are comparable, perhaps, to catechisms.

3. Textbooks in the strictest sense.

The *Pratyabhijñāhṛdaya* corresponds exactly to the definition of the second kind. As the author himself says in the introduction and in the final paragraph, in composing it he had in mind readers who, lacking any special training in logic, are incapable of comprehending the real textbooks (those mentioned

[1] Otto, *Viṣṇu-Nārāyaṇa*.

under No. 3). However, when I reflect on the difficulties which certain sections of the text have caused me, I should have to remind myself shamefacedly and with secret envy of those simple people in Kashmir of old with whom I could hardly compete in intellectual sagacity, if I did not know of other cases[1] in which such remarks of Indian philosophers about the purpose of their works are not to be taken too seriously.

Besides this, the *Pratyabhijñāhṛdaya* belongs to those textbooks that wish to be commentaries to *sūtras*. The *sūtras* are aphorisms in briefest form which contain the whole doctrine by implication and are intended to serve as aids to memory. Such *sūtras* are supplemented by commentaries which develop the doctrine by reaching often far beyond the suggestions of the *sūtra*. In older works of this kind *sūtras*, as a rule, are by some authority of the past, while the commentary is by a student, or one who keeps up the tradition, or a later authority. In the later literary products of this kind, the author of the *sūtras* also frequently composed the commentary to them.[2]

The *Pratyabhijñāhṛdaya* represents this older type; it is made up of twenty *sūtras* by an unknown author and Kṣemarāja's commentary.[3]

[1] The *Tarkasaṅgraha* is said to represent an elementary textbook of Indian Logic for the instruction of boys.

[2] Thus, *e.g.*, Kallata himself commented in the so-called *Vṛtti* his *Spandakārikās*. The *Spandakārikā* is in *sūtra* form and constitutes an important work for Kashmir Shivaism.

[3] The name designates primarily the commentator and not, as Winternitz, *G.I.L.*, 3B, p. 445 n. 2, thinks, the *sūtras*.

VI. Authorship and Time of Composition

In the colophon the author calls himself Rājānaka Kṣemarāja, student of Abhinavagupta. Kṣemarāja ought not to be confused with other writers of the same or a similar name, as, *e.g.*, the medical student Kṣemarāja, alias Kṣemaśarman,[1] or his contemporary in Kashmir, the prolific writer Kṣemendra. The latter, in his earlier years also zealously worshipped Shiva, but was later converted to Viṣṇuism.[2]

As to the chronology we are extremely fortunate in view of the conditions in India. The basis for dating events at that time is the historical work of the Kashmirian Kalhana, the *Rājataraṅgiṇī* (Kalhana, *R.*). This work, unparalleled in the whole of Sanskrit literature, was completed by the author in 1148 and throws much light on just those centuries of the history of Kashmir in which our Shivaite philosophers were living. Thus, we are able to date at least two of the philosophers, Kallaṭa and Abhinavagupta. The former, according to the *Rājataraṅgiṇī*, belongs in the second half of the 9th century when his own dates are checked with the *Rājataraṅgiṇī*.[3] His pupil, Kṣemarāja, must therefore also have lived and written in the first half of the 11th century of our era.

Kṣemarāja belongs in point of time to the last of a long succession of Kashmirian Shivaitic teachers and writers. But he seems to have been the most successful

[1] Cf. Aufrecht, *C. C.*
[2] Cf. Winternitz, *G.I.L.*, p. 53, and Aufrecht, *C. C.*
[3] Cf. Chatterji, *K. Sh.*, pp. 23 and 25.

of all. Besides our text, the following works bear his name:

Spanda-sandoha ('*The Mass of Spanda*' [*spanda*, really 'movement,' is one of the designations of the system of Kashmir Shivaism]).

Spanda-nirṇaya ('*The Decision for Spanda*').

Svacchanda-uddyota ('*The Blaze of the Sovereignty of Will*').

Netra-uddyota ('*The Blaze of the* [*divine*] *Eye*').

Vijñāna-bhairava-uddyota ('*The Blaze of the Terrible* [*brought about*] *by Knowledge*').

Śiva-sūtra-vṛtti (?) ('*Commentary on the Śiva-sūtras*').

Śiva-sūtra-vimarśinī '[*Treatise*] *on the Investigation of the Śivasūtras*').

Stava-cintāmaṇi-ṭīkā ('*Commentary on the Stava-cintāmaṇi*' ['Philosopher's Stone which Serves to Glorify']).

Utpala-stotrāvalī-ṭīkā ('*Commentary on Utpala's Stotrāvalī*' ['*The Fold of the Hymn*']).

Parā-prāveśikā ('[*Treatise*] *on the Highest Knowledge of the Identity* [*of the All-soul and the Individual Soul*]').

Tattva-sandoha ('*The Mass of Truth*' [or, *of Suchnesses*]).

—Thus far according to Chatterji, *K. Sh.*, p. 35, n. 1—

Paramārtha-saṅgraha-vivṛti ('*Commentary on the Paramārtha-saṅgraha*' ['*Summary of the Highest Truth*]').

Bhairava-anukaraṇa-stotra ('*Hymn of the Imitation of the Terrible*').

Varṇa-udaya ('*The Appearance of the Syllables*').

S'iva-stotra ('*Hymn to Shiva*').

Sāmba-pañcās'ikā-vivaraṇa ('*Commentary on Sāmba's Pentecontade*').

Spanda-nilaya ('*The Abode of Spanda*').

Svacchanda-naya ('*The Doctrine of the Sovereignty of the Will*').

Mahārtha-mañjarī-ṭīkā ('*Commentary on the Mahārtha-mañjarī*' ['Bouquet of the Great Truth']).

—These according to Aufrecht, *C. C.*—

VII. Brief Sketch of the Doctrine of Recognition According to the Pratyabhijñāhṛdaya

The main topics of the doctrine are God, world, soul and salvation. This brief sketch may serve as an introduction to the study of the text. For all details, the notes are to be consulted.

The basic idea is the identity of God (Shiva), soul and world. The world is no illusion as in the Vedānta. It is absolutely real. Instead of being separated from God and the soul—as in the later Sāṅkhya—the world is identical with them.

The actual process of the world is enacted in four phases (the system, however, has five) which correspond to the four main phases of psychical life. They are regarded as the eternally enduring spiritual experience of God. This expression is not to be taken

metaphorically. We have here an experience of God in the fullest sense of the word. For the world is in reality nothing else than the psychical life of the All-soul projected outwardly. Shiva awakens: the world of phenomena potentially latent within himself blazes up; He is awake: the world exists. He goes to sleep: the world is drawn back into himself and disappears. He is asleep: the world rests within himself as a potential magnitude till the new day of the world. (The fifth phase will be mentioned later in the treatment of soteriology). Thus, the world is nothing other than the objectified content of the consciousness of the divine soul, and as such identical with it. God is cause as well as effect and is the *causa efficiens* and *causa materialis* of the world at one and the same time. In answer to the question as to what imparts the impetus to the process of the world, the doctrine of *svātantrya*, *i.e.*, the sovereignty of God's will, says: it is the will of God which is a *primum datum.*

The development of the world is, rightly understood, the work of *citi*, world-reason, or *parāvāc*, the eternal word, or *parāśakti* the highest power, all of which are considered identical with each other and with Shiva. Here we have to do with different points of view which run side by side and whose harmonization cannot be said to be wholly successful.

In connection with *citi* appears *tattva*, meaning 'suchness,' principle, element—a concept known from the Sāṅkhya. *Citi* allows the All to divide itself into thirty-six (or thirty-five) *tattvas* which represent a

scale from the highest and purest to the lowest and grossest principle. The totality of the phenomena of the universe are, in some way or other, reducible to them.

Parāvāc, which in the development of the world goes through several phases of growing sensualization, is differentiated into the 50 letters of the Sanskrit alphabet. These represent and, in agreement with ancient Indian speculation, are, in fact, the elements out of which the universe is built.

More important, however, is the rôle played in our system by *parāśakti*. It is *śakti* which, in the later parts of the text comes to the foreground more and more and dominates the entire thought to such an extent that Shiva is surprisingly neglected. *Śakti* reigns throughout the universe by means of the innumerable subordinate *śaktis* which, arranged in circles, become just as many manifestations of the highest *śakti*.

If it is more particularly the idea of matter which is inherent in the concept *tattva*, in the case of *śakti* it is the idea of power. The phenomenal universe is thought of as a varied play of forces, good and evil, friendly and hostile to man, and towering behind them all in mysterious, terrifying grandeur is *parāśakti*.

With this we have already indicated another more important difference between *tattva* and *śakti*. The mental attitudes out of which both these concepts originate are totally distinct. With *tattva* it is the

cold abstraction of philosophic thinking; with *śakti* it is constructive imagination born of religious feeling. In *śakti*-worship especially there is manifested most clearly that passionate religious movement of Hinduism which inclines towards the female deity. In contrast with this, the mythological concepts which, in the earlier sections of the text, appear occasionally in conjunction with the *tattva* speculation, are predominantly masculine (*Sadāśiva*, *Īśvara*, *Śiva Bhaṭṭāraka*).

Again, the psychology of the system is linked with *citi* also. In the process of the world development *citi* becomes through progressive limitations *citta*, the organ of thought for the individual soul. As to the souls themselves, they are nothing other than Shiva who, in virtue of his sovereign will, suffers limitation. Descending through seven stages (including the highest) he is narrowed down more and more. Of course, the limitation of a knowing subject corresponds exactly to that of the object, because the world is always the objectified content of the soul's consciousness. Moreover, the doctrine of the three *malas* (*mala* means dirt, soiled garment) becomes prominent here also. These three *malas* gradually obscure the individual souls and hinder their salvation.

The aim of all Indian philosophy is salvation, that is, liberation from the compulsion of *saṁsāra*, the cycle of rebirths, transmigration of soul. Now, soteriology corresponds here as in other systems exactly to cosmology, or rather, cosmogony, only with reversed

sequence of the particular processes. The soul is liberated by reversing the limitations acquired in the course of world development. *Citta* has to become *citi* again, while the individual, freeing himself from the *malas*, must again become Shiva.

Otherwise, the ideas in soteriology are just as divers and heterogeneous as they are in cosmology. Indeed, they even appear to be less reconciled and more contradictory than in cosmology. There corresponds to each of the above-mentioned three kinds of cosmogonic developments a particular way of salvation.

The first is that of philosophic insight. It is called *pratyabhijñā*, 'recognition,' from which the whole system receives its name. He who discovers again within himself Shiva, *i.e.*, he who, according to the propounded doctrine recognizes that his true self is identical with Shiva and the world, is liberated. Requisites for this knowledge are interpretation of the truth by a good teacher and devotion and firmness on the part of the student in the pursuit of truth.

The second method, which, to be sure, is rather subordinate in our text, being hinted at only in occasional suggestions, is that of the *mantras*.[1] He who learns to use the magic formulae through a teacher and acquires thereby *mantravīrya*, *mantra*-power—because the formulas are composed of the syllables representing the cosmic elements, *i.e.*, the

[1] In the *S'ivasūtravimars'inī*, *i.e.*, Ksemarāja's commentary to the fundamental work on Kashmir Shivaism, this problem is treated much more in detail.

products of the differentiation of *parāvāc*—gains lordship over those elements and, hence, salvation.

The third and, to judge from the extent of the discussion devoted to it, by far the most important method of salvation is connected very intimately with the *śakti* doctrine. We mean Yoga, more particularly a form of it which may be said to be a preliminary to the later Haṭhayoga. By means of breath constraint and fixation of *citta* on certain parts of the human body that represent the microcosm, the Yogin acquires mastery over the *śaktis*. Thus, from being dangerous deceivers, the *śaktis* become serviceable to salvation.

However, these three methods are not clearly separated, but coalesce in various ways. They all are agreed on the fact that man himself effects his own salvation. Now, as if from another world, there projects into the system the idea of grace, yes, even a kind of predestination, thus altogether complicating soteriology and leading the system into contradictions which remain unsolved.

Similar to erratic rocks, two concepts are imbedded in the system: *anugraha*, the dispensation of grace, and *śaktipāta*, the descent of *śakti*. *Anugraha* is called the fifth phase in the cosmo-psychological process through which the soul finally overcomes the four other phases of *saṁsāra* and reaps salvation. In *śaktipāta* Shiva intervenes as saviour (in virtue of the sovereignty of his will) in the life of the individual soul which could not partake of salvation through its own power.

VIII. Retrospect and Prospect

The present study is limited to the *Pratyabhijñāhṛdaya.* Only those problems and materials have found recognition which are immediately connected with and treated by the text. A final appreciation of the system of Kashmir Shivaism from the metaphysical, theological, religious-philosophical and epistemological point of view will be possible only after an investigation of the other texts, above all the works of the dogmatists proper, Somānanda, Utpalācārya and Abhinavagupta. Then only will it be possible to solve further problems which have so far been answered in a rather contradictory fashion. We mean the question as to the relation of Kashmir Shivaism to the S'aivasiddhānta of the South and to other Shivaitic systems as well as the connection with the other philosophical and religious systems, especially the Vedānta and Sāṅkhya. The present study cannot and does not wish to be more than a contribution towards research into the still dark and mysterious field of Indic literature, philosophy and religion.

Where these problems have been dealt with—however inadequately till now—the bibliography tells by an asterisk (*) affixed to the works in question.

ॐ

नमो मङ्गलमूर्तये[1]

अथ

प्रत्यभिज्ञाहृदयम्[2]

नमः[3] शिवाय सततं पञ्चकृत्यविधायिने ।
चिदानन्दघनस्वात्मपरमार्थावभासिने ॥
शाङ्करोपनिषत्सारप्रत्यभिज्ञामहोदधेः[4] ।
[5]क्षेमेणोद्ध्रियते सारः संसारविषशान्तये ॥

OM—ADORATION TO THE BLESSED ONE!

NOW [FOLLOWS]

THE PRATYABHIJNAHRDAYA

[THE SECRET OF RECOGNITION][1]

Adoration to Shiva forevermore, who moves the
five processes of the universe,[2]
Who manifests the highest reality, whose essence
is nothing but spirit and bliss.
From out of the ocean [of the doctrine] of recognition, the real content of the S'aṅkara
Upanishad,[3]
Happily[4] the best is brought forth to destroy the
effect of the poison of *saṁsāra*.

इह ये सुकुमारमतयो[3]ऽकृततीक्ष्णतर्कशास्त्रपरिश्रमाः शक्तिपातोन्मिषितपारमेश्वरसमावेशाभिलाषिणः[4] कतिचित् भक्तिभाजः तेषामीश्वरप्रत्यभिज्ञोपदेशतत्त्वं[5] मनागुन्मील्यते ।

तत्र स्वात्मदेवतायाः[6] एव सर्वत्र[7] कारणत्वं सुखोपायप्राप्यत्वं महाफलत्वं[8] चाभिव्यङ्क्तुमाह[9]—

चितिः स्वतन्त्रा विश्वसिद्धिहेतुः ॥ १ ॥

विश्वस्य सदाशिवादेः[10] भूम्यन्तस्य सिद्धौ निष्पत्तौ

There are some who, still undeveloped of thought, do not take the trouble imposed by a textbook based on acute reflection, but who, nevertheless, long after the *samāveśa*[5] with the highest Lord which flowers forth with the descent of *śakti*.[6] If devoted, they will receive here some explanation of the truth that serves to instruct in recognizing the Lord [within].

To prove on this occasion that, in consequence of the divinity of its own self (*citi*)[7] operates as cause in all things, that in it may be found access to happiness and great reward, he said :[8]

***Sutra 1 :* The absolute[9] *citi* is the cause when the universe is in the process of becoming perfected.**[10]

When the universe is in the process of becoming perfected means as much as when [all suchnesses] from *Sadāśiva* to the earth[11] emerge.[12] When [thus

प्रकाशने स्थित्यात्मनि परप्रमातृविश्रान्त्यात्मनि च संहारे पराशक्तिरूपा चितिरेव भगवती स्वतन्त्रा अनुत्तरविमर्शमयी शिवभट्टारकाभिन्ना हेतुः कारणम्। अस्यां हि प्रसरन्त्यां जगदुन्मिषति व्यवतिष्ठते च, निवृत्तप्रसरायां च निमिषतीति स्वानुभव एवात्र साक्षी। अन्यस्य तु मायाप्रकृत्यादेः चित्प्रकाशभिन्नस्य अप्रकाशमानत्वेन असत्त्वात् न कचिदपि हेतुत्वम्। प्रकाशमानत्वे तु प्रकाशैकात्म्यात प्रकाशरूपा [18]चितिरेव हेतुः। न त्वसौ कश्चित्। अत एव देशकाला-

the universe is] shining forth, which really is to become existent, as well as when being re-absorbed, which really is quiescence[13] of the *pramātṛ*,[14] **citi is the cause.** [*Citi*] is identical with the highest *śakti*,[15] is exalted, **absolute,** consists of the highest reason [and] is not distinct from *Śivabhaṭṭāraka*.[16] [Cause] is that which effects.

For, when [*citi*] emerges, the world awakens and becomes existent, falling asleep when [*citi's*] emergence is reversed. One's own experience even gives testimony to that fact.

The other,[17] however, that starts with *māyā*[18] and *prakṛti*[19] and is distinct from the light of *cit*, is nowhere a cause. Inasmuch as [the other] does not emerge, it is not real. But in the state of emerging, the luminous *citi* alone is, indeed, the cause, since light is its only essence. The other one, however, does not exist [yet].

[1]कारा [2]एतत्सृष्टा [3]एतदनुप्राणिताश्च नै[4]तत्स्वरूपं [5]भेत्तुमलमिति [6]व्यापकनित्योदितपरिपूर्ण[7]रूपेयमित्यर्थलभ्यमेवैतत् ।

ननु जगदपि चितो[8] भिन्नं नै[9]व किञ्चित् । अभेदे [10]च कथं हेतुहेतुमद्भावः? उच्यते—[11]चिदेव भगवती [12]स्वच्छ-स्वतन्त्ररूपा तत्त[13]दनन्तजगदात्मना स्फुरतीत्येताव[14]त् परमार्थोऽयं कार्यकारणभावः। यतश्च इयमेव प्रमातृप्रमाणप्रमेय[15]मयस्य विश्वस्य सिद्धौ प्रकाशने हेतुः [16]ततोऽस्याः स्वतन्त्रापरिच्छिन्न-

Hence, place, time and form, [all of which have been] created and vitalized by (*citi*), are incapable of differentiating (*citi's*) real nature; because (*citi*) is all-pervading, eternal and of unlimited fulness.

Thus formulated, this [commentary] agrees with the meaning [of the *sūtra*].

Then, is not also the world nothing insofar as it is severed from *cit*? And how could there be a causally conditioned existence in that state of unity?—thus one might object.[20]

Only *cit* it is, the exalted one, qualified by its luminous absoluteness, which flashes in the real essence of the unlimited world then in existence. These words convey that this highest comprehensive reality is effect and cause [at one and the same time].

(*Cit*) alone is the cause when the world, which consists of *pramātṛ*, *pramāṇa*[21] and *prameya*,[22] is in the process of becoming perfected, *i.e.*, shines forth.

स्वप्रकाशरूपायाः सिद्धावभिनवार्थप्रकाशनरूपं न प्रमाण-[2]वराकमुपयुक्तमुपपन्नं [3]वा । [4]तदुक्तं त्रिकसारे—

स्वपदा स्वशिरश्छायां [5]यद्वल्लङ्घितुमीहते ।
[6]पादोद्देशे शिरो न स्यात् तथेयं बैन्दवी कला ॥

इति ।

[7]यतश्च इयं विश्वस्य सिद्धौ [8]पराद्वयसामरस्यापाद[9]नात्मनि च संहारे हेतुः [10]तत एव स्वतन्त्रा । प्रत्यभि[11]ज्ञातस्वातन्त्र्या [12]सती भोगमोक्ष[13]स्वरूपाणां विश्वसिद्धीनां हेतुः [14]इति [15]आवृत्त्या

This being so, there is, consequently, a poor demonstration in proof of the existence (of *cit*), which is absolute and possesses its own unlimited light, neither necessary nor appropriate,[23] being such as would have to supply continually new reasons [for it].

This is declared in the *Trikasāra*[24] as follows :

> As one might try to jump with one's own foot over the shadow of one's own head,
> And yet the head will never be at the place of one's foot—just so it is with this *baindavī kalā*.[25]

Furthermore, (*citi*) being the cause when the universe is in the process of becoming perfected no less than when it is re-absorbed, is, therefore, absolute. [In the re-absorption], the palatable[26] is reduced to identity with the highest duallessness. Should (*citi's*) absoluteness be recognized, it causes all [supernatural] powers[27] which consist essentially in enjoyment and liberation.

व्याख्येयम् । अपि च [1]विश्वं नीलसुखदेहप्राणादि । तस्य या सिद्धिः [2]प्रमाणोपारोहक्रमेण विमर्शमयप्रमात्रावेशः [3]सैव हेतुः [4]परिज्ञाने उपायो यस्याः । [5]अनेन [6]च [7]सुखोपायत्वं[8]-मुक्तम् । [9]यदुक्तं श्रीविज्ञानभट्टारके[10]—

> [11]ग्राह्यग्राहक[12]संवित्तिः सामान्या सर्वदेहिनाम् ।
> योगिनां तु विशेषोऽयं संबन्धे [13]सावधानता ॥

इति[14] ।

चितिरित्येकवचनं देशकालाद्यन[15]वच्छिन्नतामभिदधत्

In this manner one should explain [the doctrine] by repetition.

From another point of view,[28] **the universe** is blue,[29] pleasure,[30] the body, life[31] and so forth.[32] Its **process of becoming perfected** is the *āveśa*[33] of the reasoning *pramātṛ* as it follows from the evolutionary series of *pramāṇas*. As such it is **the cause,** in the sense of a means (of *citi*) in the knowledge process.

Thereby it is asserted that [here we have] a way to happiness. As is stated in the excellent *Vijñāna-bhaṭṭāraka* :

> Common to all souls is the [naïve] consciousness [of the existence] of objects and subjects ;
> The Yogins, however, have the distinction of being mindful of their relation.[34]

Citi, the singular, denoting the unlimitedness of place, time and so forth,[35] shows that all followers of the

समस्तभेदवादानामवास्तवतां व्यनक्ति । स्वतन्त्रशब्दो [2]ब्रह्मवाद-
वैलक्षण्यमाचक्षाणः[3] चितो[4] माहेश्वर्यसारतां ब्रूते । विश्व इत्यादि-
पदं [5]अशेष[6]शक्तित्वं सर्वकारणत्वं सुखोपायत्वं महाफलं चाह ॥१॥

ननु [7]विश्वस्य यदि चितिः हेतुः तद[8]स्या उपादानाद्य-
पेक्षायां [9]भेदवा[10]दापरित्यागः स्यादित्याशङ्क्याह—

स्वेच्छया स्व[11]भित्तौ विश्वमुन्मीलयति ॥ २ ॥

स्वेच्छया न तु ब्रह्मादिवदन्येच्छया । [12]तयैव च न[13] तु[14]

doctrine of non-identity[36] labor under an error. The word **absolute** indicates that great splendor is the essence of *cit*, thus marking the difference [from the concept] of the Brahman doctrine. The word beginning [in the original of the *sūtra*] with **universe** declares that (*cit*) possesses unlimited power, that it is able to effect everything and that in it may be found a way to happiness and great reward.

Even though [admitting that] *citi* is the cause of the universe, could one, nevertheless, cling to the doctrine of non-identity insofar as *citi* would presuppose a *causa materialis*[37] together with its effects? Fearing this, he said:

***Sutra 2:* By the power of its own will (*citi*) unfolds the universe upon its own screen.**[38]

By the power of its own will, not, to be sure, by the will of another, as the Brahman [doctrine] and

उपादानाद्यपेक्षया । एवं हि प्रागुक्तस्वातन्त्र्यहान्या [2]चित्त्वमेव न घटेत । स्वभित्तौ न तु अन्यत्र क्वापि । प्राक् निर्णीतं[3] विश्वं दर्पणे[4] नगरवत् अभिन्नमपि भिन्नमिव उन्मीलयति[5] । उन्मीलनं च अवस्थितस्यैव प्रकटीकरणं इत्यनेन जगतः प्रकाशैकात्म्येन[6]ावस्थानमुक्तम् ॥ २ ॥

[7]अथ विश्वस्य[8] स्वरूपं विभागेन[9] प्रतिपादयितुमाह—

तन्नाना[10] अनुरूप[11]ग्राह्य[12]ग्राहकभेदात् ॥ ३ ॥

similar [teachings declare]. Moreover, only (by the power of its own will), and not on the presupposition of a *causa materialis* together with its effects. For, in this case, the possibility of an [absolute] *cit* would be untenable because the aforesaid absoluteness would vanish.

Upon its own screen, but nowhere else, (*cit*) **unfolds** the above defined **universe,** which, though [appearing] different [from *cit*] yet is identical with it, like a city [seen] in a mirror.[39] Furthermore, unfolding means manifestation of a mode of existence.[40] Because of the fact that the light (of *cit*) is the sole essence of the world, one speaks of a state (*avasthāna*).

Now, in order to make the real nature of the universe intelligible through analysis, he said :

Sutra 3 : **This (universe) is manifold in consequence of the separation of mutually related objects and subjects.**[41]

तत् विश्वं नाना अनेकप्रकारम् । कथं? अनुरूपाणां परस्परौचित्यावस्थितीनां ग्राह्याणां ग्राहकाणां च भेदात् वैचित्र्यात् । तथा च[2] [3]सदाशिवतत्त्वेऽहन्ताच्छादिता[4]स्फुटेदन्ता[5]मयं यादृशं परापररूपं विश्वं ग्राह्यं तादृगेव श्रीसदाशिवभट्टार[6]काधिष्ठितो [7]मन्त्रमहेश्वराख्यः प्रमातृवर्गः[8] परमेश्वरेच्छावकल्पिततथावस्थानः । ईश्वरतत्त्वे स्फुटेदन्ताहन्तासामानाधिकरण्यात्म[9] यादृक्[10] विश्वं ग्राह्यं तथाविध एव ईश्वरभट्टारकाधिष्ठितो

This, that is to say, the universe, is **manifold,** in other words, of many forms. Why? **In consequence of the separation,** that is, in consequence of the multiformity **of objects and subjects** which are **mutually related,** that is, are in a state of reciprocal adaptation.[42]

So, [on the one hand], in the suchness of *Sadāśiva*.[11] Corresponding to the entirety of the object which includes antitheses and consists of a 'this' (*idantā*) veiled and [hence] obscured by a self (*ahantā*),[43] is, [at this stage], the group of *pramātars*, called *mantramaheśvaras*,[44] who are governed by the blessed Lord *Sadāśiva* and whose state of existence, as it appears, has been brought about by the will of the highest Lord.

In the suchness of *Īśvara*,[11] [on the other hand], the entirety of the object consists essentially in a co-ordination of a distinct 'this' (*idantā*) and a self (*ahantā*).[45] To it there corresponds exactly the group of *mantreśvaras*[46] governed by the Lord *Īśvara*.

मन्त्रेश्वरवर्गः । विद्यापदे श्रीमदनन्तभट्टारकाधिष्ठिता बहुशाखा-
[2]वान्तरभेदभिन्ना[3] यथा[4]भूता मन्त्राः प्रमातारः तथाभूतमेव
भेदैकसा[5]रं [6]विश्वमपि प्रमेयम् । [7]मायोर्ध्वे यादृशा विज्ञाना-
कलाः कर्तृताशून्यशुद्धबोधात्मानः तादृगेव तदभेदसारं सक[8]ल-
[9]प्रलयाकलात्मकपूर्वा[10]वस्थापरिचितमेषां प्रमेयम् । मायायां शून्य-
[11]प्रमातृणां प्रलयके[12]वलिनां [13]स्वोचितं प्र[14]लीनकल्पं प्रमेयम् ।
[15]क्षितिपर्यन्तावस्थितानां तु सकलानां सर्वतो भिन्नानां परिमि-

In the stage of *vidyā*[11] [there are] the *mantras*[47] as *pramātars*, which are governed by the blissful *Anantabhaṭṭāraka*[48] and are differentiated according to the many branches.[49] To these corresponds exactly the object (*prameya*) which, though comprising everything objective, still harbors within itself[50] differentiation as sole potentiality.[51]

Dominating *māyā* are the *vijñānākalas*[52] which are inherently pure awareness, free[53] from any kind of doership. To them corresponds their *prameya* which is identical, fundamentally, (with these *vijñānākalas*) and is a product [of *karma*],[54] dating from former existences in which (the *vijñānākalas*) appeared as *sakalas*,[55] or *pralayākalas*.[56]

In *māyā*, there belongs to the *pramātars* of the void, that is, the *pralayakevalins*,[57] a nearly annihilated * *prameya* appropriate to them. The *sakalas*,[55] however, conditioned as they are in their existence by

* Or, a *prameya* 'resembling annihilation.'

तानां तथाभूतमेव प्रमेयम् । तदुत्तीर्णशिवभट्टारकस्य प्रकाशैकवपुषः प्रकाशैक[2]रूपा एव भावाः । [3]श्रीमत्परमशिवस्य पुनः [4]विश्वोत्तीर्णविश्वात्मकपरमानन्द[5]मयप्रकाशैकघनस्य एवंविधमेव शिवादिधरण्यन्तमखिलं [6]अभेदेनैव स्फुरति । न तु[7] वस्तुतः [8]अन्यत् [9]किंचित् ग्राह्यं ग्राहकं वा । अपि तु [10]श्रीपरमशिवभट्टारक [11]एव [12]इत्थं नानावैचित्र्यसहस्रैः [13]स्फुरतीति [14]अभिहितप्रायम् ॥ ३ ॥

the earth, the furthest limit,* are altogether separated [from *citi*] and confined, have a *prameya* of the same sort [as that of the *pralayakevalins*].

S'ivabhaṭṭāraka,[16] however, who transcends this and whose wondrous form is light merely, has modes which likewise consist of light only.[57]

And again, the entire universe so constituted, from Shiva to the earth,[58] flashes[59] in identity with the blissful *Paramas'iva*.[60] [The latter] transcends and is the universe[61] at one and the same time, and consists of the highest bliss and of nothing but light. [In regard to the universe that flashes up it is], truly, no other [than the one mentioned above], be it object or subject. Nevertheless, the magnificent *Paramas'iva-bhaṭṭāraka* manifests himself in just this manner in thousands of forms of a heterogeneous multiplicity.

This is the quintessence of what has [already] been demonstrated.

* Or, 'whose states reach as far as the state of the earth.'

यथा च भगवान् विश्वशरीरः तथा—

[2]चितिसंकोचात्मा [3]चेतनोऽपि संकुचित-
विश्वमयः ॥ ४ ॥

[4]श्रीपरमशिवः स्वात्मैक्येन स्थितं विश्वं [5]सदाशिवाद्युचितेन रूपेण [6]अवबिभासयिषुः पूर्वं चिदैक्[7]याख्याति[8]मयानाश्रितशिवपर्यायशून्यातिशून्यात्मतया [9]प्रकाशाभेदेन प्रकाशमानतया स्फुरति । [10]ततः [11]चिद्रसा[12]श्यानतारूपाशेषतत्त्वभुवन-

Moreover, just as the Exalted One is the body of the universe, so

***Sutra 4* : has *cetana*,[62] which is qualified by the contraction of *citi*, been formed of the contracted universe.**

Animated by the desire to have the universe, which is founded on identity with himself, manifested in a form appropriate to *Sadāśiva*[11, 42] and the rest of [*pramātars*], the magnificent *Paramaśiva* at first flashes in the void, the absolutely void[63] by means of a process of manifestation in identity with light. [The void is] due to the isolation of *cit*, in other words, to *anāśritaśiva*[64] who consists of *akhyāti*.

Thereupon he expands in the totality of suchnesses, worlds,[65] entities[66] and respective *pramātars*. For, he is their true nature, while they distinguish themselves by not having lost the savor of *cit*.[67]

भावतत्तत्प्रमात्राद्यात्मतयापि[2] प्रथते । यथा[3] च एवं भगवान् विश्वशरीरः तथा चितिसंकोचात्मा संकुचितचिद्रूपः चेतनो ग्राहकोऽपि वटधानिकावत् संकुचिताशेषविश्वरूपः । तथा[4] च[5] [6]सिद्धान्तवचनम्—

विग्रहो [7]विग्रही चैव [8]सर्वविग्रहविग्रही[9] ।

इति । त्रिशिरोमतेऽपि—

सर्वदेवमयः कायस्तं[10] चेदानीं शृणु प्रिये ।
पृथिवी कठिनत्वेन द्रवत्वेऽम्भः प्रकीर्तितम् ॥

इत्युपक्रम्य,

Now, just as the Exalted One is thus the body of the universe, so also ***cetana*** as subject, **which is qualified by the contraction of *citi*,** in other words, which represents the contracted *cit*. [Therefore, *cetana*] consists—comparable to the seed of the fig tree—of the entire universe when it is contracted. A saying of Siddhānta likewise asserts :

> The psycho-physical nature of all is, indeed, body as well as soul.

In the *Tris'iromata* too (the author) declares that the subject consists of the contracted universe, more particularly in the chapter that begins as follows :

> The body is formed by all the gods; hear now, my dear,[63] [concerning] it.
> The earth is praised for its solidity, water for its fluidity.

त्रिशिरोभैरवः साक्षाद्व्याप्य विश्वं व्यवस्थितः ।

[1]इत्यन्तेन ग्रन्थेन[2] ग्राहकस्य संकुचितवि[3]श्वमयत्वमेव [4]व्याहरति ।

अयं चात्राशयः—ग्राहकोऽपि [5]अयं प्रकाशैकात्म्येन [6]उक्तागमयुक्त्या [7]च विश्व[8]शरीरशिवैकरूप एव केवलं तन्माया-शक्त्या अन[9]भिव्यक्तस्व[10]रूपत्वात संकुचित इव [11]आभाति । [12]संकोचोऽपि विचार्यमाणः चिदैकात्म्येन [13]प्रथमानत्वात् चिन्मय एव । अन्यथा [14]तु न किंचित् [15]इति सर्वो ग्राहको[16] विश्व[17]शरीरः शिवभट्टारक एव । तदुक्तं मयैव—

and ends by saying:

> The three-headed Bhairava[69] is present in person and extends to the ends of the universe.

Therein the following is implied. Because light is its only true nature, and as an application of the [just] mentioned *Āgamas*[70] evinces, this [*cetana* as] subject too consists merely of Shiva who forms the body of the universe. It appears as if it were contracted because—due to its *māya-śakti*—its true nature is not displayed. Because it unfolds itself as *cit* in accord with its only nature, the contraction, likewise, proves upon closer examination to be entirely of the nature of *cit* and nothing else. Hence every subject is identical with *Śivabhaṭṭāraka* who forms the body of the universe.

अख्यातिर्यदि न ख्याति[2] ख्यातिरेवावशिष्यते ।
[3]ख्याति चेत् ख्यातिरूपत्वात् ख्यातिरेवावशिष्यते ॥

इति । अनेनैवाशयेन [4]श्रीस्पन्दशास्त्रेषु—

यस्मात् सर्वमयो जीव[5]: . . . . ।

इत्युपक्रम्य—

[6]तेन शब्दार्थचिन्तासु न सावस्था न यः शिवः ।

[7]इत्यादिना शिवजीवयोरभेद एवोक्तः । एतत्तत्त्व[8]परिज्ञानमेव [9]मुक्तिः । एतत्तत्त्वापरिज्ञानमेव [10]च बन्ध इति भविष्यति [1]एव एतत् ॥ ४ ॥

This has been formulated by myself as follows :

> If non-appearance* does not appear, then appearance remains ;
> If it does appear in virtue of its being of the nature of the appearance, then appearance remains [also].[71]

With this in view, the identity of Shiva with *jīva*[72] is proclaimed in the excellent Spanda-textbooks[73] where, after the introductory words :

> Because *jīva* consists of the universe . . .

we read :

> Therefore, if one reflects deeper on the meaning of the words, [one becomes aware that] this is not the condition, not the one that is Shiva.[74]

Knowledge of this truth constitutes liberation ; lack of knowledge of this truth constitutes bondage. Just so it will be.

* Or, 'non-consideration.'[64]

ननु ग्राहकोऽयं विकल्पमयः, विकल्पनं च चित्तहेतुकं, सति च[1] चित्ते कथमस्य शिवात्मकत्वं? इति शङ्कित्वा चित्तमेव [2]निर्णेतुमाह—

चितिरेव चेतनप[3]दादवरूढा [4]चेत्यसंकोचिनी[5] चित्तम् ॥ ५[6] ॥

न चित्तं [7]नाम अन्यत् किंचित्; अपि तु सैव भगवती [8]तत्। तथाहि [9]सा [10]स्वं स्वरूपं [11]गोपयित्वा [12]यदा संकोचं गृह्णाति [13]तदा द्वयी [14]गतिः। कदाचिदुल्लसितमपि संकोचं गुणीकृत्य चि[15]त्प्राधान्येन स्फुरति। कदाचित् संकोचप्रधान-

Now, this subject is formed by *vikalpa*,[75] and the activity of *vikalpa* produces *citta*.[76] If there is a *citta*, how, then, can that (subject) have the nature of Shiva? Seeing this objection he continued in order to settle the problem of *citta*:

***Sutra 5*: *Citta* is only *cit* descended from the stage of *cetana* and passed into a condition of limitation due to the object of perception.**

In reality, *citta* is nothing else. [To say it once more], it is the exalted (*citi*). Now, if (*citi*), preserving secretly its own real nature, subjects itself to limitation, then the process is twofold. Sometimes it flashes with *cit* prevailing, subordinating [to itself] the

तया । चित्प्राधान्यपक्षे सहजं प्रकाशमात्रप्रधानत्वे[2] वि[3]ज्ञाना-कलता । प्रकाशपरामर्शप्रधानत्वे तु विद्याप्रमातृता । तत्रापि क्रमेण [4]संकोचस्य तनुतायां ई[5]शसदाशिवा[6]नाश्रि[7]तरूपता । समाधिप्रयत्नोपार्जिते [8]तु चित्प्र[9]धानत्वे [10]शुद्धाध्वप्रमातृता क्रमात् [11]क्रमं [12]प्रकर्षवती । संकोच[13]प्राधान्ये [14]तु शून्यादिप्रमातृता । [15]एवमवस्थिते [16]सति चितिरेव सं[17]कुचितग्राहकरूपा चेतन[18]पदात् अवरूढा अर्थग्रहणोन्मु[19]खी सती [20]चेत्येन नीलसुखादिना[21]

limitation which has already taken place; other times [it flashes] when limitation is prevailing.

In the event *cit* prevails, that is, when, in the nature of the case the [divine] light is predominant, then *vijñānakala* is *pramātṛ*.[52] But when the [divine] light is being impaired, then *vidya*[77] is *pramātṛ*. Even here where, step by step, [*cit*] has reached corporeality by limitation, the independent nature of the Lord *Sadāśiva* is apparent.

But, wherever *cit* holds the supremacy won by ardent endeavor to reach *samādhi*,[78] there the *pramātṛ*-ship of the pure path[79] has reached by stages the highest degree. Where, however, limitation is dominant, *pramātṛ*-ship of the void, etc.[80] is present.

This being so, *citta* is nothing else than ***citi*** in the form of the limited subject [and] **descended from the stage of *cetana*,** that is, bent on comprehending objects. [Furthermore, *citta* is only *citi* which], **due to the object of perception,** in other words, in virtue of the

संकोचिनी[1] उभयसंकोच[2]संकुचितैव[3] चित्तम् । तथा च—

> स्वाङ्गरूपेषु[4] भावेषु[5] पत्युर्ज्ञानं[6] क्रिया च या ।
> मायातृतीये[7] [8]ते एव पशोः सत्त्वं[9] रजस्तमः ॥

इत्यादिना[10] स्वातन्त्र्यात्मा[11] [12]चितिशक्तिरेव ज्ञानक्रियामाया-[13]शक्तिरूपा पशुदशायां संकोचप्रकर्षात् सत्त्वरजस्तमःस्वभाव-चित्तात्मतया स्फुरतीति [14]श्रीप्रत्यभिज्ञायामुक्तम् । अत एव श्रीतत्त्वगर्भस्तोत्रे[15] विकल्पदशायामपि तात्त्विकस्वरूपसद्भावात् [16]तदनुसरणाभिप्रायेणोक्तम्—

blue, pleasure and so forth, has **passed into a condition of limitation.** [The latter conveys that *citi* has] become restricted through the limitation of both, [subject and object].

> In entities which manifest themselves in their own bodies, *sattva*, *rajas* and *tamas*[81]
> Bear the same relation to *paśu* as to *jñāna*, *kriyā* and *māyā* as third[82] to *pati*.

Thus, beginning with this [*śloka*, the following] is stated in the excellent *Pratyabhijñā*. *Citi-śakti*[83] is of an absolute nature and appears as *jñāna*, *kriyā* and *māyā-śakti*. In consequence of the excessive limitation it flashes in the *paśu* state as *citta* whose nature consists in *sattva*, *rajas* and *tamas*.

Hence, for the sake of tracing (*citta*) even in the state of *vikalpa* because [it] is of the nature of the real, the excellent *Tattvagarbhastotra* says :

अत एव तु[1] ये केचित्[2] परमार्थानुसारिणः ।
तेषां तत्र[3] स्वरूपस्य स्वज्योतिष्ट्वं[4] न लुप्यते[5] ॥

इति[6] ॥ ५[7] ॥

[8]चित्तमेव तु मायाप्रमातुः स्वरूपमित्याह—

तन्मयो मायाप्रमाता ॥ ६[9] ॥

देहप्राणपदं तावत्[10] चित्तप्रधानमेव । शून्यभूमिरपि चित्तसंस्कारवत्त्येव[11] । अन्यथा ततो व्युत्थितस्य[12] स्वकर्तव्यानु[13,14]-धावनाभावः स्यादिति चित्तमय एव मायीयः[15] प्रमाता । अमुनैव[16] आशयेन [17]शिवसूत्रेषु वस्तुवृत्तानुसारेण[18] "[19]चैतन्यमात्मा"

Therefore, in all those who passionately strive for the highest truth
There remains inviolable the luminous character of their inmost nature.

Thinking, however, that *citta* especially constitutes the real nature of the *māyāpramātṛ*, he said :

Sutra 6 : The mayapramatr[84] consists of it.

First of all, the sphere of body and life forms the matter[85] for *citta ;* but also the sphere of the void, because it is furnished with the *saṁskāras*[86] that cling to *citta.* Otherwise the one who follows the common walk of life would not by his own initiative pursue these things.[87] Accordingly, *māyāpramātṛ*[88] consists of *citta* indeed.

इत्यभिधाय[1] मायाप्रमातृलक्षणावसरे[2][3] पुनः "चित्तमात्मा" इत्युक्तम्[4] ॥ ६[5] ॥

अस्यैव सम्यक् स्वरूपज्ञानात्[6] यतो[7] मुक्तिः असम्यक्[8] तु संसारः[9] ततः [10]तिलश एतत्स्वरूपं[11] [12]निर्भङ्क्तुमाह—

स चैको द्विरूपस्त्रिमयश्चतुरात्मा[13] सप्तपञ्चक[14]-स्वभावः ॥ ७[15] ॥

निर्णीतदृशा[16] चिदात्मा शिवभट्टारक[17] एव। [18]एक आत्मा न [19]तु अन्यः कश्चित् प्रकाशस्य देश[20]कालादिभिः भेदायोगात्।

To this end, in the *S'ivasūtras*[89] where the matter is discussed, the word is coined:

Ātman is *caitanya*.[7]

And, further, incidentally when defining *māyāpramātṛ*:

Ātman is *citta*.

Since, then, salvation is the result of correct knowledge of the true nature of (*ātman*),[90] and *saṁsāra* that of incorrect [knowledge], he continued in order to analyze this true nature:

***Sutra 7* : And he is one, of twofold appearance, threefold build, fourfold constitution and a nature divided into seven pentads.**[91]

Reflecting upon these words, it follows that *S'iva-bhaṭṭāraka* whose essence consists in *cit*, is but **one** *ātman* and no other; because it is impossible that the [divine] light differentiate itself through place, time

जडस्य तु [2]ग्राहकत्वानुपपत्तेः । प्रकाश [3]एव [4]यतः स्वा-
तन्त्र्यात् गृहीतप्राणादिसंकोच[5]: संकुचितार्थग्राहकतामश्नुते
ततोऽसौ प्रकाश[6]रूपत्वसं[7]कोचा[8]वभासवत्त्वाभ्यां द्विरूपः । आणव-
मायीय[10]कार्ममलावृतत्वात् [11]त्रिमयः । [12]शून्यप्राणपुर्यष्टकशरीर-
स्वभावत्वात् चतुरात्मा । सप्तपञ्च[13]कानि शिवादिपृथि[14]व्यन्तानि
पञ्चत्रिंशत्तत्त्वानि, तत्स्व[15]भावः । [16]तथा शिवादि[17]सकलान्त-

and so forth, and because, on the other hand, comprehending subjectivity does not belong to the soulless.[92]

Inasmuch as the [divine] light—through the sovereignty of its [own] will[93]—subjects itself to the limitation of life and co-ordinate phenomena and thereby accomplishes that the subject pursues limited aims, it is, therefore, **of twofold appearance** due to the dual nature made up of the light-form on the one hand and the limited manifestation on the other.

Owing to his being covered by the *mala* of *āṇava*, *māyā* and *karma* [*S'ivabhaṭṭāraka*] is of **threefold build.**

Because essentially composed of the void, life, *puryaṣṭaka* and body, he is of a **fourfold constitution.**

The seven pentads, that is, the thirty-five[95] suchnesses from Shiva to the earth make up [*S'ivabhaṭṭāraka's*] **nature.** This expression corresponds also to the fact that he consists of a heptad of *pramātars* beginning with Shiva and ending with the

[1]प्रमातृ[2]सप्तकस्वरूपः । चिदानन्देच्छाज्ञानक्रियाशक्तिरूपत्वे[3]ऽपि अख्यातिवशात् [4]कलाविद्यारागकाल[5]नियतिकञ्चुकवलितत्वात् पञ्चक[6]स्वरूपः । एवं च शिवैक[7]रूपत्वेन पञ्चत्रिंशत्तत्त्वमयत्वेन [8]प्रमातृसप्तकस्वभावत्वेन चिदादि[9]श[10]क्तिपञ्चकात्मकत्वेन च अयं प्रत्यभि[11]ज्ञायमानो [12]मुक्तिदः । अन्यथा [13]तु संसारहेतुः ॥ ७[14] ॥

[15]एवञ्च—

तद्भूमिकाः सर्वदर्शनस्थितयः ॥ ८[16] ॥

sakalas. Likewise, [it is compatible with the fact] that he consists of a pentad[96] as respects his appearance as the power of spirit, bliss, will, knowledge and action,[97] connected as they are through *akhyāti*[98] with the *kañcukas kalā*, *vidyā*, *rāga*, *kāla* and *niyati.*

When this one is being recognized thus—we mean [when it is realized] that Shiva is one only, that he consists of thirty-five suchnesses, that his nature appears in a heptad of knowledge subjects and his character in a pentad of powers, *i.e.*, spirit (*cit*) and the rest—then he bestows salvation; otherwise, however, he leads to *saṁsāra.*[99]

And hence

***Sutra 8 :* The *sthitis*[100] of all *darsanas* are his roles.**[101]

सर्वेषां चार्वाकादिदर्शनानां [1]स्थितयः सिद्धान्ताः तस्य [2]एतस्य आत्मनो [3]नटस्येव स्वेच्छा[4]वगृहीताः [5]कृत्रिमा भूमिकाः। [6]तथा [7]च "चैतन्यविशिष्टं[8] शरीरमात्मा" इति चार्वाकाः।

नैयायिकादयो ज्ञानादिगुणगणाश्रयं बुद्धितत्त्वप्रायमेव आत्मानं [9]संसृतौ मन्यन्ते। अपवर्गे तु तदुच्छेदे[10] शून्यप्रायम्।

The *sthitis,** that is to say, the conclusions **of all,** meaning the ***darsanas*** † of the Cārvākas and the other [schools of philosophers],[102] are **his,** that is, this *ātman's* **roles** in which he disguises himself like an actor and which are kept apart by his own choice.

Consequently the Cārvākas think that

> *Ātman* is identical with the body characterized by consciousness.[103]

The followers of the Nyāya[104] and those close to them regard the *ātman* almost identical with the suchness of *buddhi*,[105] that is to say, with the substratum of the group of qualities beginning with *jñāna*[106]—but only as long as (*ātman*) is involved in *saṁsāra*. In the end, however, when (the suchness of *buddhi*) is destroyed [they regard *ātman* as] almost identical with the void.[107]

* In this place are meant 'the fundamental principles.'
† Meaning 'systems' here.

अहं[1]प्रतीतिप्रत्येयः [2]सुखदुःखाद्युपाधिभिः[3] तिरस्कृत आत्मेति [4]मन्वाना मीमांसका [5]अपि [6]बुद्धावेव [7]निविष्टाः। ज्ञानसन्तानं[8] एव तत्त्वं इति सौगता बुद्धिवृत्तिष्वेव पर्यवसिताः।

प्राण एवात्मेति केचित्[9] [10]श्रुत्यन्तविदः।

असदेव [11]इदमासीदित्यभावब्रह्मवादिनः [12]शून्यभुवमव-गाह्य स्थिताः। माध्यमिका अपि [13]एवमेव।

The followers of the Mīmāṁsā[108] are of the opinion that *ātman*, veiled by the *upādhis*[109] pleasure, pain and so forth, ought to be recognized on the basis of the recognition of the 'I'.[110] [They] also stop with *buddhi*.

The adherents of Sugata[111] stop definitely with the functions of *buddhi*, maintaining that the fundamental principle consists in nothing but the continuity of consciousness.[112]

Some knowers of the S'rutyanta[113] say the *ātman* is identical with *prāṇa*.[114]

The Brahmavādins[115] of non-being who assert 'this (universe) was non-being,' arrive at the sphere of the void and rest content with it.[116]

The Mādhyamikas[117] also uphold the same [doctrine].

परा प्रकृतिर्भगवान् वासुदेवः; तद्विस्फुलिङ्गप्राया एव जीवा इति [2]पाञ्चरात्राः परस्याः [3]प्रकृतेः परिणामाभ्युपगमात् अव्यक्त एवाभिनिविष्टाः । सांख्यादयस्तु [4]विज्ञानाकलप्रायां भूमिं अवलम्बन्ते ।

सदेव [5]इदमग्र आसीत् इति ईश्वरतत्त्व[6]पदमाश्रिता अपरे श्रुत्यन्तविदः ।

शब्दब्रह्ममयं [7]पश्यन्ती[8]रूपं आत्मतत्त्वमिति वैयाकरणाः श्रीसदाशिवपदमध्यासिताः । एवमन्यदपि [9]अनुमन्तव्यम् ।

The Pāñcarātras[118] who declare: '*Prakṛti* is primary, Vāsudeva is the Exalted One, the individual souls are sparks of him, as it were,'[119] finally[120] admit that, for them, *prakṛti* is the highest. Hence, they stop with *avyakta*.[121]

The Sāṅkhyas,[122] however, and those having similar views cling to the sphere which is characterized in the main by the *vijñānākalas*.[123]

Other knowers of the S'rutyanta[124] accept as basis the sphere of the *Īs'vara* suchness by asserting: 'In the beginning this (universe) was being.'[125]

The exponents of *Vyākaraṇa*[126] decide for the sphere of the magnificent *Sadās'iva* saying: 'The suchness of *ātman* is made of *S'abda-brahman* in the form of *pas'yantī*.'[127]

Consequently, something else also deserves

[1]एतच्च आगमेषु—

> [2]बुद्धितत्त्वे स्थिता बौद्धा गुणेष्वेवार्हताः स्थिताः ।
> स्थिता वेदविदः पुंसि अव्यक्ते पाञ्चरात्रिकाः ॥

इत्यादिना निरूपितम् ।

विश्वोत्तीर्णमात्मतत्त्वमिति तान्त्रिकाः । विश्वमयमिति [3]कुला[4]द्याम्नायनिविष्टाः । विश्वोत्तीर्णं[5] विश्वमयं च[6] इति [7]त्रिकादिदर्शनविदः ।

एवं [8]एकस्यैव चिदात्मनो भगवतः स्वातन्त्र्या[9]वभासिताः सर्वा इमा भूमिकाः [10]स्वातन्त्र्यप्रच्छादनोन्मीलन[11]तार-

acknowledgment. And this is found formulated in the *Āgamas*[128] in the passage that begins as follows:

> With the suchness of *buddhi* the Buddhists rest content, with the *guṇas* the Arhatas;[129]
> So do the Veda-knowers with the soul, with *avyakta* the Pāñcarātras.

The Tāntrikas contend that the suchness of *ātman* transcends the universe.[130]

Those who take their stand upon the principal texts of the sacred tradition and connected [writings] say [the suchness of *ātman*] consists of the universe.[131]

'It transcends the universe and consists of the universe' is the view of those who know the Trika and systems allied to it.[132]

In this manner all these rôles of the one Exalted One who consists of *cit* have become manifested by his own choice. Depending on the concealment or

तम्यभेदितोः । अत [2]एक एव [3]एतावद्व्याप्तिक आत्मा । मितदृष्टयस्तु [4]अंशांशिकासु तदिच्छयैव अभिमानं ग्राहिताः येन देहादिषु भूमिषु पूर्वपूर्वप्रमातृ[5]व्याप्तिसारता[6]प्रथायामपि [7]उक्तरूपां महाव्याप्तिं [8]परशक्तिपातं विना न लभन्ते । [9]यथोक्तं—

> वैष्णवाद्यास्तु ये केचित् विद्यारागेण रञ्जिताः ।
> न [10]विदन्ति परं देवं [11]सर्वज्ञं ज्ञानशालिनम् ॥

[12]इति । तथा—

> भ्रमयत्येव [13]तान् माया [14]ह्यमोक्षे मोक्षलिप्सया ।

[15]इति,

disclosure of his absolute nature, they are dissociated in a multitudinous degradation. On that account *ātman* is one only, extend it as far as it may.

However, by the will [99] (of the Exalted One) those of a limited vision are caused to arrogate to themselves a view of their own in parties and sectarian schools. For this reason—unless the highest *śakti* descend upon them [133]—[these short-sighted ones] do not comprehend the great pervasion [of the *ātman*] which, in respect of its form, was just now explained, even though the decisive fact of the higher knowledge-subject pervading [134] all the [lower] spheres of body and so forth is very obvious. As is said : [135]

> The Vaiṣṇavas, however, and those like them—all who passionately rejoice in *vidyā* [77]
> Know not the highest god, the omniscient, him who is endowed with knowledge.

ते[1] आत्मोपासकाः शैवं[2] न गच्छन्ति परं पदम् ।

इति[3] च[4] । अपि च सर्वेषां दर्शनानां समस्तानां नीलसुखादि-ज्ञानानां याः[5] स्थितयः अन्तर्मुख[6]रूपा[7] विश्रान्तयः ताः तद्भूमिकाः चिदानन्दघनस्वात्मस्वरूपा[8]भिव्यक्त्युपायाः[9] । तथा हि—यदा यदा बहिर्मुखं[10] रूपं[11] स्वरूपे[12] विश्राम्यति तदा तदा बाह्यवस्तूप[13]-संहारः अन्तः[14]प्रशान्तपदावस्थितिः[15] तत्तदुदेष्यत्[16]संवित्सन्तत्यासूत्रणं[17] इति[18] सृष्टिस्थितिसंहार[19]मेलनरूपा इयं तुरीया[20] संविद्भट्टारिका

Moreover :

> *Māyā*, indeed, misleads them in bondage, utilizing just their craving for liberation.[136]

And, [finally] :

> The worshippers of *ātman* do not reach the highest place of Shiva.

Or, [according to a different interpretation of the *sūtra*],[137] we have to understand by ***sthitis*** the [different] acts of identification with the inner reality[138] in which **all *darsanas*** come to a standstill, that is to say, all processes by which we become conscious of blue,[29] pleasure and the rest [of representatives of empirical categories]. And these (*sthitis*) are **his roles,**[139] *i.e.*, means for manifesting his own nature whose character is nothing but spirit and bliss.

For, whenever the external form [of consciousness] becomes tranquil in the true inner one, then there flashes the high Lady of the *turīya* consciousness.[140] Her character is conditioned by the

[1]तत्तत्सृष्ट्यादिभेदान् [2]उद्वमन्ती [3]संहरन्ती च [4]सदा पूर्णा च कृशा च [5]उभयरूपा च अनुभयात्मा च अक्रममेव स्फुरन्ती स्थिता । उक्तं च श्रीप्रत्यभिज्ञाटीकायां—"तावदर्थावलेहेन उत्तिष्ठति पूर्णा च भवति" इति । एषा च[6] भट्टारिका क्रमात् क्रमं [7]अधिकम्[8]अनुशील्यमाना स्वात्मसात्[9]करोत्येव [10]भक्तजनम् ॥ ८[11] ॥

[12]यदि एवंभूतस्य [13]आत्मनो विभूतिः तत्कथं [14]अयं मलावृतोऽणुः कलादि[15]वलितः संसारी[16]? अभिधीयते इत्याह—

unification of emanation, stabilitating and reabsorption; or, expressed in *sūtra*-form: by re-absorbing of the external reality, abiding in a stage appeased within [and, lastly,] a continuity of consciousness ejecting now this, now that. She sends forth and draws back the diversities caused by the emanation and so forth of objects then in existence. Always filled she is yet lean, of either form yet of one character only.[141]

And, in the commentary to the excellent *Pratyabhijña* it is said:

> However carelessly she handles[142] her possessions, she is full, nevertheless.

And this high Lady, cared for more intensely from stage to stage, makes the devout person her own.[143]

If *ātman*, who is of the manner described [above] possesses power, why then does one call him a *mala*-covered *aṇu*,[53] a *saṁsārin*[144] who is afflicted with *kalā* and the other [*kañcukas*]? Thinking thus he said:

[1]चिद्वत्तच्छक्तिसंकोचा[2]त् मलावृतः संसारी ॥ ९ ॥

[3]यदा चिदात्मा परमेश्वरः [4]स्वस्वातन्त्र्यात् अभेदव्याप्तिं निमज्ज्य भेदव्याप्तिमवलम्बते [5]तदा [6]तदीया इच्छादिशक्तयः [7]असंकुचिता अपि संकोचवत्यो [8]भान्ति । [9]तदानीमेव च अयं मलावृतः संसारी भवति । [10]तथा च अप्रतिहतस्वातन्त्र्यरूपा इच्छा[11]शक्तिः संकुचिता[12] [13]सती अपूर्णमन्यतारूपं [14]आणवं मलम् । ज्ञानशक्तिः क्रमेण [15]संकोचात् [16]भेदे सर्वज्ञत्वस्य[17] किंचिज्ज्ञ-

Sutra 9 :* In consequence of the limitation of the *saktis* of this *cit*-like [*atman*] he becomes the *mala*-covered *samsarin.

If, through the sovereignty of his will[93] the ***cit*-like** highest Lord has his [universal] pervasion which is characterized by unity, disappear and condescends to [a state of universal] pervasion of duality, then **his will and the rest of *saktis***[97] do appear [henceforth] **limited,** though [in reality] they are not limited. And, consequently, this ***mala*-covered *samsarin*** comes into existence.

The will-power of unrestricted sovereignty becomes *aṇu-mala*[53] when in the stage of limitation. It consists in that one imagines oneself to be imperfect. The knowledge-power then becomes *māyā-mala*[53] by reason of the limitation whereby the universal knowledge becomes knowledge of particulars (*kiṁcijjñatva*) in

त्वाप्तेः[1] अन्तःकरणबुद्धीन्द्रियतापत्तिपूर्वं[2] [3]अत्यन्तं संकोच-
ग्रहणेन भिन्नवेद्यप्रथारूपं [4]मायीयं मलम् । क्रियाशक्तिः क्रमेण
[5]भेदे [6]सर्वकर्तृत्वस्य किंचित्कर्तृत्वाप्तेः [7]कर्मेन्द्रियरूपसंकोचग्रहण-
पूर्वं [8]अत्यन्तं परिमिततां प्राप्ता शुभाशुभानुष्ठानमयं कार्मं
मलम् । तथा [10][11][12]सर्वकर्तृत्वसर्वज्ञत्वपूर्णत्वनित्यत्वव्यापकत्वशक्तयः
[13]संकोचं गृह्णाना यथाक्रमं [14]कलाविद्यारागकालनियतिरूपतया
[15]भान्ति । [16]तथाविधश्च अयं [17]शक्तिदरिद्रः [18]संसारी उच्यते ।
स्वशक्तिविकासे [19]तु शिव एव ॥ ९[20] ॥

the differentiation. [The *māyā-mala*] has its beginning with the appearance of the inner organ[145] and the organs of perception[146] and consists in the spread of knowledge-objects which are completely differentiated by appropriating limitation.

The power of action thereupon falls entirely a prey to limitation and becomes *karma-mala*,[53] since in the separation universal doership becomes doership of something particular (*kiṁcitkartṛtva*). [*Karma-mala*] has its start with the appropriation of limitation based on the organs of action[147] and consists in that one is intent on good and evil.[148] Thus, by appropriating limitation the *śaktis* universal doership, omniscience, perfection, eternity and omnipresence[149] appear respectively in the form of *kalā*, *vidyā*, *rāga*, *kāla* and *niyati*. Composed in this fashion, this [*ātman*]

ननु संसार्यवस्थायामस्य किंचित् [1]शिवतोचितं अभिज्ञानमस्ति [3]येन शिव एव तथावस्थित [4]इत्युद्घोष्यते? अस्तीत्याह—

[5]तथापि तद्वत् [6]पञ्चकृत्यानि करोति ॥ १० [7] ॥

[8]इह ईश्वराद्वयदर्शनस्य ब्रह्म[9]वादिभ्यः अयमेव विशेषः, [10]यत्—

> [11]सृष्टिसंहारकर्तारं विलयस्थितिकारकम् ।
> अनुग्रहकरं [12]देवं प्रणतार्तिविनाशनम् ॥

is called a *saṁsārin* wanting in *śakti*; when unfolding his *śaktis*, however, [they call him] Shiva.

[The question] is voiced: 'Does he not, in the *saṁsārin*-stage, have any mark on himself that is appropriate to the Shiva-state whereby he [may], even in this stage [be recognized] as Shiva?' Certainly, [we reply]. Reflecting on this he said:

***Sutra 10:* Thus also does he—like the other one—move the five processes of the universe.**

The difference of the Īśvarādvaya system [150] from the Brahmavādins [115] consists here in that the *cit*-like Exalted One always retains the authorship of the fivefold world-process. In support of this we may cite what is stated in the first proposition of the magnificent *Svacchanda*, namely:

> The god who enacts emanation and re-absorption, who effects concealment and stabilitating,

इति [1]श्रीमत्स्वच्छन्दादि[2]शासनोक्तनीत्या सदा पञ्चविधकृत्यकारित्वं चिदात्मनो [3]भगवतः । यथा [4]च भगवान् [5]शुद्धेतराध्वस्फारण-क्रमेण [6]स्वरूपविकास[7]रूपाणि [8]सृष्ट्यादीनि करोति तथा संकुचित[9]चिच्छक्तितया संसारभूमिकायामपि [10]पञ्चकृत्यानि विधत्ते । [11]तथा हि—

> [12]तदेवं व्यवहारेऽपि [13]प्रभुर्देहादिमाविशन् ।
> भान्तमेवान्तरर्थौघमिच्छया भासयेद्बहिः ॥

इति [14]प्रत्यभिज्ञा[15]कारिकोक्तार्थदृष्ट्या देहप्राणादि[16]पदं [17]आविशन् चिद्रूपो [18]महेश्वरो [19]बहिर्मुखीभावावसरे [20]नीलादिकमर्थं निय-

> Who dispenses grace, him whom destruction of sorrow is subordinated.

And, just as the Exalted One actuates during the opening of the impure path [151] the emanation and the rest [of processes] which consist in the unfolding of his own real nature—**thus** he carries out **the five processes** even in the rôle of *saṁsāra* whereby, we must concede, the *cit-śakti* is subjected to limitation.

> Now, then, entering into the body and the rest [of entities], the Lord may cause
> The luminous flood of inner things to appear outwardly—even in the course of the world, according to his will.

According to this view on [our] theme, expressed as it is in the *Pratyabhijñakārikā*, [the following is implied]. The *cit*-like great Lord, entering into the

तद्देशकालादितया [1]यदा आभासयति [2]तदा [3]नियतदेश-
कालाद्याभासांशे[4] अस्य स्रष्टृता। अन्यदेशकालाद्याभासांशे
अस्य संहर्तृता। [5]नीलाद्याभासांशे [6]स्थापकता। [7]भेदेन
आभासांशे विलयकारिता[8]। [9]प्रकाशैक्येन प्रकाशने अनु-
ग्रहीतृता। [10]यथा च [11]सदा पञ्चविधकृत्यकारित्वं [12]भगवतः
तथा [13]मया वितत्य स्पन्दसन्दोहे निर्णीतम्। [14]एवमिदं पञ्चविध-

sphere of body, life, etc., causes the object that is composed of the blue, etc., to become manifest, fixed in space, time and so forth[35]—[but only] as long as [his attention] is directed outwardly. In this case[152] he possesses:

1. in the partial sphere where the space-time, etc., character becomes manifest—the quality of the emanator;

2. in the partial sphere where no space-time, etc., character becomes manifest—that of the re-absorber;

3. in the partial sphere where blue, etc., appear—that of the stabilizer;

4. in the partial sphere of differentiation—that of the enveloper;

5. there where he shines forth in identity with the divine light—that of the dispenser of grace.

And how the Exalted One always possesses the authorship of the fivefold process that I have shown *in extenso* in the *Spandasaṁdoha*.[153]

कृत्यकारित्वं आत्मीयं सदा दृढप्रतिपत्त्या परिशील्यमानं [2]माहे-
श्वर्यं [3]उन्मीलयत्येव भक्तिभाजाम् । अत एव ये[4] [5]सदा [6]एतत्
परिशीलयन्ति ते[7] स्वरूपविकासमयं विश्वं जानाना [8]जीवन्मुक्ता
इत्याम्नाताः । ये [9]तु [10]न तथा ते[11] सर्वतो [12]विभिन्नं मेयं[13]-
जातं [14]पश्यन्तो बद्धात्मानः ॥ १०[15] ॥

[16]न च अयमेव [17]प्रकारः पञ्चविधकृत्य[18]कारित्वे याव-
दन्योऽपि कश्चित् रहस्य[19]रूपोऽस्तीत्याह—

आभासन[20]रक्तिविमर्शनबीजावस्थापन-
[21]विलापन[22]तस्तानि ॥ ११[23] ॥

Thus, should one, firmly resolved, busy one's self constantly with it, this authorship of the fivefold process, which is *ātman's*, causes the *māheśvarya*[154] to appear in the devout. 'Therefore, those who continually occupy themselves with it are saved during lifetime[155] when they realize that the universe consists in the unfolding of their own real nature'—so says the [sacred] tradition concerning them. Those, however, who do not likewise behold the totality of the object differentiated everywhere. With them the *ātman* remains bound.

Moreover, the procedure in the authorship of the fivefold process is not of the kind [described above] as long as there exists some other secret [process beside it].[156] With this in view he said :—

***Sutra 11 :* These on the basis of manifesting, enjoyment, meditation, seeding and dissolution.**[157]

पञ्चविधकृत्यानि करोति इति पूर्वतः संबध्यते । श्रीमन्महार्थ-
दृष्ट्या [2]दृगादिदेवीप्रसरणक्रमेण यत् [3]यत् आभाति तत्तत्
सृज्यते । [4]तथा [5]सृष्टे [6]पदे तत्र यदा [7]प्रशान्तनिमेषं [8]कंचित् कालं
रज्यति [9]तदा [10]स्थितिदेव्या[11] तत् स्थाप्यते । चमत्[12]कारापरपर्याय-
विमर्शनसमये तु [13]संह्रियते[14] । [15]यथोक्तं श्रीरामेण--

> समाधिवज्रेणाप्यन्यैरभेद्यो भेदभूधरः ।
> परामृष्टश्च [16]नष्टश्च [17]त्वद्भक्तिबलशालिभिः ॥

इति । यदा तु संह्रियमाणम्[18]अपि [19]एतत् अन्तः विचित्रा-

[After **these**] 'fivefold processes he performs' is to be supplied from what has preceded.

By and by there emanates after the magnificent *mahārthadṛṣṭi* whatever becomes manifest through the successive appearances of the goddesses of sight and the other [perceptual functions].[158]

There, in the stage thus created he takes delight for a time during which [the process of] folding up remains at rest. In the meantime, the goddess of stabilitating imparts existence [to the creation].[159] However, if meditation is added—for which we have as an alternative concept *camatkāra*—then it becomes re-absorbed.[160] As the magnificent Rāma says:

> Even with the thunderbolt of meditation others are not able to split the mountain of manifoldness;[161]
> But those who are full of power by devotion to you[162] overcome (*parāmṛś*) and destroy it.

शंकादिसंस्कारं आधत्ते तदा तत्पुनरुद्भविष्यत् संसारबीज-
भावमापन्नं विलयपदमध्यारोपितम् । यदा पुनः तत्तथान्तः
स्थापितं अन्यद्वानुभूयमानमेव हठ[2]पाकक्रमेणालंग्रासयुक्त्या
चिदग्निसाद्भावमापद्यते तदा पूर्णतापादनेन [3]अनुगृह्यत [4]एव ।
[5]ईदृशं [6]च पञ्चविधकृत्यकारित्वं सर्वस्य सदा सन्निहितमपि
सद्गुरूपदेशं [7]विना [8]न प्रकाशत इति सद्गुरुसपर्यैव एतत्प्रथार्थ-
मनुसर्तव्या ॥ ११ ॥

However, if this [creation] generates internally a variform *saṁskāra*[86] of fear and similar [factors]—although it is being re-absorbed—then it becomes a *saṁsāra* seed destined to spring into existence once more and, [as such], is transported[163] into the sphere of *vilaya*.[2]

Again, [let there be] this [thing] that has this-wise been steadied internally; or, [let us say], something else that has to be expiated by suffering: if, during *haṭha-pāka*, it comes to be burned in the fire of the spirit through *alaṁgrāsa*, then he[164] reaches perfection and enters the state of grace.[165]

Although the authorship of the fivefold process thus constituted is ever latent in everyone it, nevertheless, does not shine forth without the instruction of a good teacher. Hence, one ought to approach a teacher respectfully so that it may manifest itself.

यस्य पुनः सद्गुरूपदेशं विना एतत्परिज्ञानं नास्ति [2]तस्यावच्छादितस्व[8]स्वरूपाभिः निजाभिः शक्तिभिः व्यामोहितत्वं भवतीत्याह——

तदपरिज्ञाने स्वशक्तिभि[4]र्व्यामोहितता संसारित्वम् ॥ १२ ॥

तस्यैतस्य सदा संभ[5]वतः पञ्चविधकृत्यकारित्वस्य [6]अपरिज्ञाने शक्तिपातहे[7]तुकस्वबलोन्मील[8]नाभावात् [9]अप्रकाशने स्वाभिः शक्तिभिः व्यामोहित[10]त्वं विविध[11]लौकिकशास्त्रीयशङ्का-

But he who lacking instruction by a good teacher has no complete knowledge of (the authorship of this fivefold process) stays deluded. He is led astray by his own *s'aktis*[99] since the true reality of everyone [of these *s'aktis*] is hid from him. Thus reflecting he said :

***Sutra 12 :* To be a *samsarin* means being led astray by one's own *saktis* when ignorant of that [authorship of the fivefold process].**

Being led astray by one's own *saktis* refers to being wedged in between the pointed spikes of the manifold doctrinal opinions of the world. **When ignorant** means when there is no shining forth because the display of one's own power which becomes effective through the descent of *s'akti*[6, 133] is wanting. **Of that** has reference to this authorship of the fivefold process

[1]शङ्कुकीलितत्वं यत् इदमेव संसारित्वम् । तदुक्तं [2]श्रीसर्व-
वीरभट्टारके—

अज्ञानाच्छङ्कते लोकस्ततः सृष्टिश्च संहृतिः ।

[3]इति,

मन्त्रा [4]वर्णात्मकाः सर्वे सर्वे वर्णाः शिवात्मकाः ।

इति [5]च । तथा हि—चित्प्रकाशात् [6]अव्यतिरिक्ता नित्योदित-
महामन्त्ररूपा [7]पूर्णाहंविमर्शमयी येयं परा वाक्छक्तिः आदि-
क्षान्त[8]रूपाशेषशक्तिचक्रगर्भिणी सा [9]तावत् पश्यन्तीमध्यमादि-

which is ever present latently. What [presents itself] in this fashion is equivalent to **being a *samsarin.***

In the excellent *Sarvavīrabhaṭṭāraka* this is expressed as follows:

> Through ignorance the world is caught up in opinions; hence emanation and re-absorption.

Moreover:

> The essence of all *mantras* are the sounds; the essence of all sounds is Shiva.[166]

Now, here we are concerned with the *parāvāk-s'akti.*[127] This one is not different from the light of *cit*, [appears] in the form of great *mantras* that sound continually,[167] consists in the perfect consciousness of the 'I'[168] and is pregnant with the whole circle of *s'aktis* formed by the sounds from *a* to *kṣa.*[169] First of all, (this *parāvāk-s'akti*) brings into apparition the sphere of the [limited] subject through the successive appearances of *pas'yantī,*[127] *madhyamā*[127] and the other [forms of manifestation].

क्रमेण ग्राहक[1]भूमिकां भासयति । तत्र च परारूपत्वेन स्वरूपं [2]अप्रथयन्ती मायाप्रमातुः [3]अस्फुटासाधारणार्थावभासरूपां प्रतिक्षणं नवनवां विकल्पक्रियां [4]उल्लासयति । शुद्धामपि [5]च [6]अविकल्प-भूमिं [7]तदाच्छादितामेव[8] दर्शयति । तत्र च[9] ब्राह्म्यादिदेवता[10]धिष्ठितककारादिविचित्रशक्ति[11]भिः व्यामोहितो देहप्राणा[12]दिमेव परिमितं [13]अवशं आत्मानं [14]मन्यते मूढजनः[15] । ब्राह्म्यादिदेव्यः[16] [17]पशुदशायां भेदविषये[18] [19]सृष्टिस्थिती अभेदविषये च [20]संहारं

In (this sphere *parāvāk-śakti*), concealing its true form by assuming the form of another [*śakti*], produces the *vikalpa*-activity[75] of the *māyā*-subject.[84] [The latter]—novel and original in every instant—consists in the indistinct appearance of specific objects. Likewise, however, (*parāvāk-śakti*) manifests also the pure sphere of *avikalpa*[170] which is veiled by that (*vikalpa*-activity). Under these circumstances [and] deceived by the manifold *śaktis* in the form of *ka* and the other [consonants][171] which are presided over by *brāhmī* and the rest of the deities,[172] the perplexed human being imagines that the independent *ātman* is limited and consists merely of the body, of life and other [physical constituents].

In the *paśu* stage, *brāhmi* and the other goddesses manifest :

[1] in the sphere of separation, emanation and stabilitating ;

प्रथयन्त्यः परिमितवि[2]कल्पपात्रतामेव संपादयन्ति । पतिदशायां तु [3]भेदे सं[4]हारं अभेदे च[5] सर्गस्थि[6]ती प्र[7]कटयन्त्यः क्रमात् क्रमं विक[8]ल्पनिर्ह्रासनेन श्रीमद्भैरवमु[9]द्रानुप्रवेशमयीं महतीमविकल्पभूमिमेव उन्मील[10]यन्ति ।

> [11]सर्वो ममायं विभव [12]इत्येवं परिजानतः ।
> विश्वात्मनो विकल्पानां प्रसरेऽपि महेशता ॥

इत्यादिरूपां [13]चिदानन्दावेशमग्नां शु[14]द्धविकल्पशक्तिमुल्लासयन्ति[15] । त[16]तः उक्तनीत्या स्वशक्तिव्यामोहिततैव संसारित्वम् ।

[2] in the sphere of unity, re-absorption whereby they evolve the ability (*pātratā*) of the limited *vikalpa;*

In the *pati* stage, however, [these goddesses] disclose [in reversed order]:

[1] in separation, re-absorption, and

[2] in unity, emanation and stabilitating, whereby—through a gradual diminution of *vikalpa*—they unfold[173] the great sphere of *avikalpa*[170] which consists in the ingress into the blissful *bhairavamudrā*.[174]

> "All these riches are mine"—he who realizes this fully
> Possesses *māheśvarya*[154] even when the *vikalpas* appear,
> because his self is identical with the all.

As is stated here, [the above-mentioned goddesses] cause the *śakti* of pure *vikalpa*[175] to appear, that is, [the *śakti*] of primal shape, deeply sunk in spirit and bliss. Hence, being a *saṁsārin* consists, as explained, in being led astray by one's own *śaktis*.

किञ्च चिति[1]शक्तिरेव भगवती विश्ववमनात् संसार[2]वामाचारत्वाच्च [3]वामेश्वर्याख्या सती खेचरीगोचरीदिक्चरीभूचरीरूपैः अशेषैः प्रमात्रन्तःकरण[4]बहिष्करणभावस्वभावैः [5]परि[6]स्फुरन्ती पशुभूमिकायां शून्य[7]पदविश्रान्ता किञ्चित्कर्तृत्वाद्यात्मक[8]कलादिशक्त्यात्मना खेचरीचक्रेण गोपि[9]तपारमार्थिकचिद्गगन[10]चरीत्व[11]स्वरूपेण चकास्ति। [12]भेदनिश्चयाभिमानविकल्पन[13]प्रधानान्तःकरणदेवीरूपेण गोचरी-

Further, [there is another explanation of this *sūtra.*][28] The exalted *citiśakti*[83] bears the name of *vāmeśvarī,** because she sends forth† the universe and because she has to do with the calamitous‡ course of *saṁsāra.* In her [changing] character she displays herself wholly as knowledge-subject, inner organ,[145] outer organ[176] and [objective] existence in the form of *khecarī*, *gocarī*, *dikcarī* and *bhūcarī.*[177]

[A] In the *paśu* stage,[178] after having rested in the stage of the void,[56] [*citiśakti*]

[1] radiates through the circle (*cakra*) of *khecarī*. [This circle] consists of the *śaktis* of *kalā* and the rest of [*kañcukas*] which are characterized by the doership of something particular, etc.;[179] its true nature, however, that is to say, its *cidgaganacarī*-ship[180] which belongs to the highest reality, it keeps secret.

[2] It shines through the circle of *gocarī*. [This circle] consists of the goddesses of the inner organ[76]

* That is, *vāma*-lady.

† From the verb *vam*.

‡ The word *vāma* means left, sinister, unlucky.

चक्रेण [1]गोपिताभेदनिश्चयाद्यात्मकपारमार्थिकस्वरूपेण प्रकाशते । भेदालोचनादिप्रधानबहिष्करणदेवतात्मना च[2] दिक्चरीचक्रेण गोपिताभेद[3]प्रथात्मकपारमार्थिकस्वरूपेण [4]स्फुरति । [5]सर्वतो व्यवच्छिन्नाभासस्वभावप्रमेयात्मना च[6] भूचरीचक्रेण [7]गोपित-सार्वात्म्यस्वरूपेण पशुहृदयव्या[8]मोहिना भाति । पतिभूमिकायां तु[9] सर्वकर्तृ[10]त्वादिशक्त्यात्मकचिद्गगनचरी[11]त्वेन [12]अभेदनिश्चया-

whose main functions are certainty of separation, selfconceit and *vikalpana*;[181] its true nature, however, which is founded on the highest reality [and] which consists above all in the certainty of unity, it keeps secret.

[3] It manifests itself through the circle of *dikcarī*. [This circle] consists of the deities of the outer organ[176] whose main functions are perception of separation and so forth; its true nature, however, which is founded on the highest reality and consists in the manifestation of unity, it keeps secret.

[4] It appears through the circle of *bhūcarī*. [This circle] consists in the object of knowledge which is depicted as a universally differentiated phantasmagoria; its true nature which consists in the universal self it keeps secret.

Now, all these circles ensnare the heart of the *paśu* in delusion.

[B] In the *pati* stage, however, [*citiśakti*] manifests itself

[1] as *cidgaganacarī*, whose essence consists in universal doership and the other *śaktis*;

द्यात्मना गोचरीत्वेन अभेदालोचना[2]द्यात्मना दिक्चरीत्वेन [3]स्वाङ्गकल्पा[4]द्वय[5]प्रथासारप्रमेयात्मना च[6] भूचरीत्वेन[7] पतिहृदय-विकासिना स्फुरति । [8]तथा चोक्तं सहजचमत्कारपरिजनिता-कृतकादरेण भट्टदामोदरेण विमुक्तकेषु—

> पूर्णाविच्छिन्नमात्रान्तर्बहिष्करणभावगाः ।
> वामेशाद्याः परिज्ञानाज्ञानात् स्युर्मुक्तिबन्धदाः ॥

इति । एवं च [9]निजशक्ति[10]व्यामोहिततैव संसारित्वम् ।

[2] as *gocarī*, whose essence consists in the certainty of unity, etc.;

[3] as *dikcarī*, whose essence consists in the perception of unity etc.;

[4] as *bhūcarī* which consists in the object of knowledge whose inmost nature is manifestation [of the fact] that the [One] dualless is the same as one's body.[182]

But all these open up the core of *pati*.

Dāmodara, the scholar, who enjoys unfeigned respect in virtue of his innate *camatkāra*, expresses himself in the *Vimuktakas* likewise:

> With their seat in the knowledge-subject, in the inner and outer organs and in [objective] existence, the perfect as well as the limited,
> *Vāmes'a* (*Vāmes'varī*) and the other [goddesses] are able to bring about both, liberation and bondage: through thorough knowledge the one, through lack of knowledge the other.[183]

Thus, being a *saṁsārin* consists in being led astray by one's own *s'aktis*.

अपि च चिदात्मनः परमेश्वरस्य स्वा अनपायिनी एकैव स्फुरत्तासारकर्तृतात्मा ऐश्वर्यशक्तिः। सा यदा स्वरूपं गोपयित्वा पाशवे पदे प्राणापानसमानशक्तिदशाभिः जाग्रत्स्वप्नसुषुप्तभूमिभिः देहप्राणपुर्यष्टककलाभिश्च व्यामोहयति तदा तद्व्यामोहितता संसारित्वम्। यदा तु मध्यधामोल्लासां उदानशक्तिं विश्वव्याप्तिसारां च व्यानशक्तिं तुर्यदशारूपां तुर्याती-

And again, [there is still this other interpretation of the *sūtra*]. The *aiśvaryaśakti*[184] is essentially doership whose value lies in flashing manifestation. It belongs to the highest Lord whose nature is *cit*, is imperishable and unique.

[A] If, concealing its true nature, [this *aiśvarya-śakti*] causes delusion in the *paśu* state

[1] by the phases of the *prāṇa*, *apāna* and *samāna śaktis*,[185]

[2] by the conditions of waking, sleep and deep sleep,[186] and

[3] by the *kalās*[52] of the body, [physical] life and *puryaṣṭaka*[91]—then being a *saṁsārin* is the illusion caused thereby.

[B] However, if [this *aiśvaryaśakti*] causes [the following *śaktis*] to unfold—[more specifically],

[1] the *udāna śakti*[185] which appears in *madhyadhāman*,[182, 2a]

[2] the *vyāna śakti* whose value lies in permeating the universe, and

तदशारूपां च चिदानन्दघनां उन्मीलयति [2]तदा देहाद्यवस्थायामपि पतिदशात्मा जीवन्मुक्तिर्[3]भवति। एवं [4]त्रिधा स्वशक्ति[5]व्यामोहित[6]ता व्याख्याता। [7]चिद्वत् इति सूत्रे चित्प्रकाशो गृहीत[8]संकोचः सं[9]सारी [10]इत्युक्तम्। इह तु स्वशक्तिव्यामोहितत्वेन अस्य संसारित्वं भवति [11]इति भङ्ग्यन्तरेण [12]उक्तम्। [13]एवं संकुचितशक्तिः प्राणादिमानपि [14]यदा स्वशक्तिव्यामोहितो[15] न भवति [16]तदा [17]अयं,

. . . . . [18]शरीरी परमेश्वरः।

[3] the [*s'akti*] consisting of mere spirit and bliss which takes on form in the condition of *turya* and in that of turyātīta[186]—then there follows even in the stage of the body and the other [physical constituents] salvation during one's lifetime which is of the *pati* stage.

Thus, being led astray by one's own *s'aktis* has been interpreted in three ways.

In the ***cidvat sūtra*** (*sūtra 9*) it is said: **In spite of the assumed limitation the *samsarin* is the same as *cit*.**[187] And here [we read]: **Its being a *samsarin* develops from being led astray by one's own *saktis***—whereby [the same thing] is expressed indirectly. If, with limited *s'akti* [and] in spite of being afflicted with life and the other [physical constituents] he does not allow himself to be led astray by his own *s'aktis*, then he is according to the thesis of the sacred tradition[131] this '. . . corporeal highest Lord', that is to say, no other than *S'ivabhaṭṭāraka*.[57] [This quotation is part

[1]इत्याम्नायस्थित्या शिवभट्टारक[2] एव इति भङ्ग्या निरूपितं भवति । यदागमः,

[3]मनुष्यदेहमास्थाय छन्नास्ते परमेश्वराः ।

इति । उक्तं च प्रत्यभिज्ञाटीकायां[4]—"शरीरमेव घटाद्यपि वा ये षट्त्रिंशत्तत्त्वमयं शिवरूपतया पश्यन्ति तेऽपि सिध्यन्ति" इति ॥ १२[5] ॥

उक्तसूत्रार्थ[6]प्रातिपक्ष्येण तत्त्वदृष्टिं दर्शयितुमाह—

तत्परिज्ञाने चित्तमेव अन्तर्मुखीभावेन चेतन-पदाध्यारोहात् चितिः ॥ १३[7] ॥

of a verse] in which it is formulated more in detail. The respective *Āgama*[128] reads :

> After having entered into a human body the highest Lords are veiled.

And in the commentary on a text about *pratyabhijña*[188] it is stated :

> Those who, in virtue of their Shiva nature, perceive in the body or, [expressed metaphorically], in the vessel, etc.
> The structure of thirty-six *tattvas*[189]—they likewise reach the goal.

In order to render more intelligible yet by means of antithesis the meaning of the above *sūtra* so as to bring about knowledge of the truth, he said :

***Sutra 13 :* Knowing it full well, *citta*[76, 84] becomes *citi*[7] by raising itself in virtue of its being directed inwardly to the stage of *cetana*.[62]**

[1]पूर्वसूत्रव्याख्याप्रसङ्गेन प्रमेयदृष्ट्या वितत्य व्याख्यातप्रायमेतत्सूत्रम् । शब्दसंगत्या तु अधुना [2]व्याख्यायते । तस्यात्मीयस्य [3]पञ्चकृत्यकारित्वस्य परिज्ञाने [4]सति अपरिज्ञानलक्षणकारणापगमात् स्वशक्तिव्यामोहिततानिवृत्तौ [5]स्वातन्त्र्यलाभात् [6]प्राक् व्याख्यातं यत् चित्तं तदेव [7]संकोचिनीं बहिर्मुखतां जहत् [8]अन्तर्मुखीभावेन चेतनपदाध्यारोहात् ग्राहक[9]भूमिकाक्रमणक्रमेण संकोच[10]कलाया अपि विगलनेन स्वरूपा-

In respect of its knowledge content this *sūtra* has, in the main, been explained already in detail in connection with the explanation of the previous *sūtra*; with reference to the wording, however, it will now be explained.

Full knowledge of it—*i.e.*, of the authorship of the fivefold process that is *ātman's*—we have where the delusion produced by one's own *śaktis* has ceased because the source out of which grew the marks of lack of knowledge vanishes [and] absoluteness is being attained. [Thus, wherever we have such knowledge, there] the above explained ***citta*** relinquishes being directed outward, which leads to limitation, and becomes ***citi,*** that is to say, enters into its most own highest state that consists in *cit.* [This *citta* accomplishes] **by ascending to the stage of *cetana* in virtue of its being directed inward.**[190] In other words, [it does it] by arriving slowly, step by step, at the stage of the

पत्त्या चितिर्भवति । [1]स्वां चिन्मयीं [2]परां भूमिमाविशतीत्यर्थः ॥ १३[3] ॥

ननु यदि पारमार्थिकं [4]चिच्छक्तिपदं सकलभेदकबलनस्वभावं तदस्य मायापदेऽपि तथारूपेण भवितव्यं यथा [5]जलदाच्छादितस्यापि भानोः [6]भावावभासकत्वं इत्याशङ्क्याह—

[7]चितिवह्निरवरोह[8]पदे छन्नोऽपि [9]मात्रया मेयेन्धनं [10]प्लुष्यति ॥ १४[11] ॥

[12]चितिरेव विश्व[13]ग्रसनशीलत्वात् वह्निः । असौ [14]एव अवरोह[15]पदे [16]मायाप्रमातृतायां छन्नोऽपि [17]स्वातन्त्र्यात् आच्छादित-

perceiving subject and, henceforth, at its true nature, since even the *kalā*[191] of limitation dwindles away.

That is the meaning [of the words].

If the sphere of *cit-śakti*—whose essential form lies in the manifestation of all differentiations—[nevertheless] appertains to the highest reality, then it must, even in its *māyā*-sphere, behave like the sun, the existence of which manifests itself also when covered by clouds. In this belief he said :

***Sutra 14*: If the fire of *citi* descends to the [lower] stage, it burns to a certain degree, despite the covering, the fuel of the knowledge-object.**

***Citi*, truly, is a fire,** because it is able to devour the [phenomenal] universe. **If it descends to the**

स्वभावोऽपि भूरिभूतिच्छन्नाग्निवत् मात्रया अंशेन नीलपीतादि[2]-प्रमेयेन्धनं प्लुष्यति[3] स्वात्मसात्करोति । मात्रापदस्येदमाकूतं—यत्कबलयन्नपि सार्वात्म्येन न[4] ग्रसते अपि तु अंशेन संस्कारात्मना[5] उत्थापयति[6] । ग्रासकत्वं च सर्वप्रमातॄणां[7] स्वानुभवत एव सिद्धम् । यदुक्तं[8] श्रीमदुत्पलदेवपादैः[9] निजस्तोत्रेषु[10]—

[lower] stage, means, if it appears as the *māyā* subject of knowledge. **It burns** the fuel of the knowledge-object, as, the blue, the yellow and the other [constituents of the empirical universe]—in other words, it causes [all this] to become itself. **To a certain degree** is, interpreted, partially. **Despite its covering** means, notwithstanding [the fact that] it has, of its own accord, veiled its true nature like a fire whose great power is covered up.

The intention [in the choice] of the expression **to a certain degree** is [to convey] that when (*citi*) devours [the matter of the universe] it does not consume [it] altogether but makes [it] to rise [anew] through the part made up of the *saṁskāras*.[86] And that all knowledge-subjects do possess [such power of] devouring [objects] is proven by one's own experience. This the blissful Utpaladeva[192]—adoration to him!—gives utterance to in his hymns with these words:

वर्तन्ते जन्तवोऽशेषा अपि ब्रह्मेन्द्रविष्णवः ।
[1]ग्रस[2]मानास्ततो वन्दे [3]देवं विश्वं भवन्मयम् ॥

[4]इति ॥ १४[5] ॥

यदा पुनः करणेश्वरीप्रसरसंकोचं संपाद्य[6] सर्गसंहार-[7]क्रमपरिशीलनयु[8]क्तिं आविशति तदा,

बललाभे विश्वमात्मसा[9]त्करोति ॥ १५[10] ॥

[11]चितिरेव देह[12]प्राणाद्याच्छादननिमज्जनेन स्वरूपं उन्मग्नत्वेन स्फारयन्ती बलम् । यथोक्तम्[13]—

तदाक्रम्य बलं मन्त्राः[14] .... ।

Creatures, even Brahmā, Indra and Vishṇu[193] are being devoured whole;
Therefore, O God, I reverence the universe that is formed of you.

However, if (*citi*) effects the emergence and contraction of the ladies of the organs[177] and thereby appropriates the means of preoccupation with the alternating [processes of] emanation and re-absorption[140] then

***Sutra 15:* In seizing the power, it makes the universe its own.**

Citi is power—[*citi*] which causes the covering of body, life and the other [physical constituents] to immerge and, [by so doing], itself emerges and, [further], manifests its true nature. As is said:

After the *mantras* have taken possession of this power.[194]

इति । एवं च बललाभे उन्मग्नस्वरूपाश्रयणे क्षित्यादिसदा-
शिवान्तं विश्वं आत्मसात्करोति स्वस्वरूपाभेदेन निर्भासयति ।
[2]तदुक्तं पूर्वगुरुभिः स्वभाषामयेषु क्रमसूत्रेषु—"यथा वह्नि-
रुद्बोधितो दाह्यं दहति तथा विषयपाशान् भक्षयेत्"
इति । न चैवं वक्तव्यम्—विश्वात्मसात्कार[3]रूपा समावेशभूः
[4]कादाचित्की । कथं [5]उपादेया [6]इयं स्यादिति? [7]यतो देहा-
द्युन्मज्जननि[8]मज्जनवशेन [9]इदं [10]अस्याः कादाचित्कत्वं [11]इव
आभाति । वस्तुतस्तु [12]चितिस्वा[13]तन्त्र्यावभासितदेहा[14]द्युन्मज्ज-
नादेव कादाचित्कत्वम् । एषा तु सदैव प्रकाशमाना[15] ।

And thus, **it makes the universe** from the earth to *Sadāśiva* **its own.** That is to say, [*citi*] displays (the universe) in virtue of its identity with its own nature. **In seizing the power** means by relying upon its true emerged nature. This the old masters uttered in the *Kramasūtras* which are composed of their own words:

> As a fire set ablaze burns the fuel—thus one should consume the fetters of the objects of sense.

True, here it looks as if (*citi*) appeared temporarily only, due to the emerging and immerging of the body and the other [physical constituents]. Nevertheless, one ought not to say, therefore: How is this (*citi*)—if it does appear only temporarily—to be understood as one whose essence consists in appropriating the universe and is derived from *samāveśa*?

In reality, [matters are like this]: Inasmuch as the body and the other [physical constituents] emerge, being brought into apparition by the sovereign will of *citi*, there is, we must admit, only a temporary appearance. However, (*citi*) shines forth always and otherwise [than through it] the body and the other [physical constituents] do not shine forth.

अन्यथा तत् देहाद्यपि न प्रकाशेत । अत एव देहादिप्रमातृताभिमाननिमज्जनाय अभ्यासः । न तु सदा प्रथमानतासारप्रमातृताप्राप्त्यर्थं इति श्रीप्रत्यभिज्ञाकाराः ॥ १५ ॥

एवञ्च—

चिदानन्दलाभे देहादिषु चेत्यमानेष्वपि चिदैकात्म्यप्रतिपत्तिदार्ढ्यं जीवन्मुक्तिः ॥ १६ ॥

विश्वात्मसात्कारात्मनि समावेशरूपे चिदानन्दे लब्धे व्युत्थानदशायां दलकल्पतया देहप्राणनीलसुखादिषु आभास-

Consequently, [we counsel] persevering occupation with (*citi*) in order to have the *pramātṛ*-ship of the body and the other [physical constituents] as well as self-conceit immerge—but not for the purpose of obtaining that [species of] *pramātṛ*-ship whose inmost nature consists in permanent manifestation.

Thus the authors of the excellent *Pratyabhijñā*.[195] And thus,

Sutra 16 : **When spirit and bliss are attained, salvation in one's lifetime means lasting acquisition of the condition in which *cit* is [our] only self—let the body and the other [physical constituents] still be noticeable.**

When spirit and bliss—which consist in *samāveśa* and appropriation of the universe—**are attained,** the body, life, the blue, pleasure and the other [physical constituents of the empirical world] may still show themselves, in virtue of being capable of division, in

मानेष्वपि यत्समावेशसंस्कारबलात् प्रतिपादयिष्यमाणयुक्ति-क्रमोपबृंहितात् चिदैकात्म्यप्रतिपत्तिदार्ढ्यम् । अविचला[2] चिदे-कत्वप्रथा[3] सैव जीवन्मुक्तिः जीवतः[4] प्राणानपि धारयतो मुक्तिः प्रत्यभिज्ञातनिजस्वरूपविद्राविताशेषपाशराशित्वात्[5,6] । यथोक्तं स्पन्दशास्त्रे[7]—

[8]इति वा यस्य संवित्तिः [9]क्रीडात्वेनाखिलं जगत् ।
स पश्यन् सततं युक्तो जीवन्मुक्तो न संशयः ॥

[10]इति ॥ १६[11] ॥

the condition of *vyutthāna*.[87] However, be this as it may, there will be a **lasting acquisition of the condition in which *cit* is [our] only self,** that is to say, a never ceasing manifestation of the oneness with *cit*. The sufficient reason is the power of the *saṁskāras*, occasioned by (a person's) *samāveśa*, a power which had been augmented little by little through Yoga practices to be propounded later on. [The oneness with *cit*] constitutes **salvation in one's life-time,** which is, salvation of a living person who still retains his vital breaths. [All this happens, in other words], because the multitude of fetters has been rent entirely and [his] own inmost true nature been recognized [by the Yogin]. Accordingly, it is said in the *Spandaśāstra*:[196]

> He who possesses this knowledge and regards the whole world as a play,[38]
> And remains steadfast in Yoga is undoubtedly saved in his lifetime.

[1]अथ कथं चिदानन्दलाभो भवति? [2]इत्याह—

मध्यविकासात् चिदानन्दलाभः ॥ १७[3] ॥

सर्वान्तरतमत्वेन वर्तमानत्वात् तद्भित्तिलग्नतां विना [4]च कस्यचिदपि स्वरूपानुपपत्तेः संविदेव भगवती [5]मध्यम्। सा तु मायादशायां तथाभूतापि स्वरूपं [6]गूहयित्वा "प्राक् [7]संवित् प्राणे परिणता" इति [8]नीत्या [9]प्राणशक्तिभूमिं स्वीकृत्य अवरोहक्रमेण [10]बुद्धिदेहादिभुवं [11]अधिशयाना [12]नाडीसहस्र[13]सरणि-

How now does the attainment of spirit and bliss come to pass? Reflecting on this problem he said:

***Sutra 17* : By opening the centre[182, 28] there comes to pass the attainment of spirit and bliss.**

The centre is nothing else than the exalted *saṁvid*[197] because it is present as that which is innermost in the universe and because no [entity] possesses a true nature except when attached to its screen.[28] However, in the *māyā* stage, (*saṁvid*) has, in spite of this its character, concealed its true nature and has taken possession of the stage of *prāṇaśakti*[198]—in support of which we may cite the saying:

> At first *saṁvid*, it has transformed itself into *prāṇa*.

[And lastly], resting while descending in the stage of ***buddhi***, the body and the other [spheres of manifestation,[199] ***saṁvid***] has followed the course of the thousands of ***nāḍīs***.

10

मनुसृता। तत्रापि [1]च [2]पलाशपर्णमध्यशाखान्यायेन [3]आब्रह्म-
रन्ध्रात् अधोवक्त्रपर्यन्तं प्राण[4]शक्तिब्रह्माश्रय[5]मध्यमनाडीरूपतया
प्राधान्येन [6]स्थिता। [7]तत एव सर्व[8]वृत्तीनामुदयात् तत्रैव [9]च
[10]विश्रामात्। एवंभूताप्येषा पशूनां [11]निमीलितस्वरूपैव
स्थिता। यदा [12]तु [13]उक्तयुक्तिक्रमेण सर्वान्तर[14]तमत्वे [15]मध्यभूता
संविद्भगवती [16]विकसति यदि वा वक्ष्यमाणक्रमेण [17]मध्यभूता
[18]ब्रह्मनाडी विकसति तदा [19]तद्विकासात् चिदानन्दस्य उक्तरूपस्य
लाभः प्राप्तिः [20]भवति। ततश्च प्रागु[21]क्ता जीवन्मुक्तिः ॥१७[22]॥

Now, (*saṁvid*) pauses there—preferably in the form of *prāṇa-śakti*—on the seat of Brahman in the middle *nāḍī* from *brahmarandhra* on to *adhovaktra*[182, 1a] after the manner of the midrib of a Dhak tree leaf.[200] [That must be the place] because all functions do proceed from there and also come to rest there.

Although so constituted, the real nature of (*saṁvid*) remains, nevertheless, hid from the *paśus*. But if, during the Yoga procedure alluded to there bursts open the exalted *saṁvid* which, as the innermost of the universe, forms the centre—then **there comes to pass the attainment,** that is to say, the getting, **of spirit and bliss** the nature of which has been described. Hence the above-mentioned salvation in one's lifetime. [The same takes place] if, in the course of [the method referred to above] which will be dealt with [below],

मध्यविकासे [2]युक्तिमाह—

[3]विकल्पक्षय[4]शक्तिसंकोचविकास[5]वाह[6]च्छेदाद्यन्त-
कोटिनि[7]भालनादय इह [8]उपायाः ॥ १८[9] ॥

[10]इह मध्य[11]शक्तिविकासे विकल्पक्षयादय उपायाः। [12]प्रागु-पदिष्टपञ्चविधं[13]कृत्यकारित्वाद्य[14]नुसरणेन सर्वमध्यभूतायाः संविदो विकासो जायत इति [15]अभिहितप्रायम्। उपायान्तरमपि [16]तु उच्यते—[17]प्राणायाममुद्राबन्धादिसमस्त[18]यन्त्रणातन्त्रत्रोटनेन सुखो-

there burst open *brahmanāḍī* [182, 16, 6] which [also] forms the centre.

With reference to the Yoga method which leads to the opening of the centre, he said:

Sutra 18 : **Herein the means are : [1] Disappearance of *vikalpa ;* [2] contraction and unfolding of *sakti ;* [3] cutting of [both] *vahas ;* [4] contemplating the *koti* of the beginning and that of the end ; and [5] other [subsidiary expedients].**

Herein, that is, when the central *śakti* is opening, **are disappearance of *vikalpa* and the other [expedients] the means.** The opening of *saṁvid*, which forms the centre of the universe, is accomplished by following the authorship of the fivefold process, etc. [as] taught above. This is the substance of what has [already] been expounded.

पायमेव हृदये निहितचित्तः उक्तयुक्त्या स्वस्थितिप्रतिबन्धकं विकल्पं अकिंचिच्चिन्तकत्वेन प्रशमयन् अविकल्पपरामर्शेन देहाद्यकलुषस्वचित्प्रमातृतानिभालनप्रवणः अचिरादेव उन्मिषद्विकासां तुर्यतुर्यातीतसमावेशदशां आसादयति। यथोक्तम्—

विकल्पहानेनैकाग्र्यात् क्रमेणेश्वरतापदम् ।

इति श्रीप्रत्यभिज्ञायाम् ।

However, there is still another means mentioned. Shattering the foundation of all fetters by means of breath-control, bondage by the *mudrās*[174] and the other [methods], one gains access to happiness. Within a short time [the Yogin] reaches the state of *samāveśa* which unfolds itself and becomes accessible, being conditioned by *turya* and *turyātīta*.[186] [He succeeds in doing so] when,

[1] by means of the Yoga method alluded to, he is keeping *citta* directed on the heart ;

[2] by becoming liberated from all sorrow whatsoever, he is banishing *vikalpa* which impedes cheerfulness ;

[3] in virtue of seizing *avikalpa*,[170] he is absorbed in contemplating his own *citpramātṛ*-ship untarnished by the body and the other [physical constituents].

Thus it is said in the excellent *Pratyabhijñā :*

In giving up *vikalpa* and concentrating on one [only], one reaches gradually the stage of *īśvara*-ship.

श्रीस्पन्देऽपि[2]—

यदा क्षोभः प्रलीयेत तदा स्यात् परमं पदम् ।

इति । श्रीज्ञानगर्भेऽपि[3]—

विहाय सकलाः क्रिया जननि मानसीः[4] सर्वतो
विमुक्तकरणक्रियानुसृतिपारतन्त्र्योज्ज्वलम्[5] ।
स्थितैस्त्वदनुभावतः सपदि [6]वेद्यते सा परा
दशा नृभिरतन्द्रितासमसुखामृतस्यन्दिनी ॥

इति । अयं च [7]उपायो मूर्धन्यत्वात् प्रत्यभिज्ञायां[8]प्रतिपादितत्वात् आदावुक्तः । [9]शक्तिसंकोचादयस्तु यद्यपि प्रत्यभिज्ञायां

and in the excellent *Spanda* we read :

> If wavering[75] would disappear then this would be the highest stage.

Likewise in the excellent *Jñānagarbha* :

> When, O mother, men renounce completely all the activities of *manas* and [thus] their dependence ends in flames,
> Because they devote themselves to the activity of the organ of those that are saved—
> They experience, thus established [in truth], through your power,
> That highest state which flows with the nectar of never weakening imperishable happiness.

Now, this means [of the disappearance of *vikalpa*] has been dealt with first because it is the principal one and is, therefore, taught in the doctrine of *pratyabhijñā*. But in regard to the contraction of *śakti* and the

ने प्रतिपादिताः [2]तथापि आम्नायि[3]कत्वात् अस्माभिः[4] [5]प्रसङ्गात् प्रदर्श्यन्ते । बहुषु हि प्रदर्शितेषु कश्चित् केनचित् प्रवेक्ष्यतीति । शक्तेः संकोचः इन्द्रियद्वारेण प्रसरन्त्या एवाकुञ्चनक्रमेण उन्मुखीकरणम् । यथोक्तं आथर्वणिकोपनिषत्सु कठवल्ल्यां चतुर्थवल्लीप्रथममन्त्रे—

पराञ्चि खानि व्यतृणत् स्वयंभूः
तस्मात् पराङ् पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमै[6]क्षत्
[7]आवृत्तचक्षुरमृतत्वमि[8]च्छन् ॥

other [means] they are, though not taught in the doctrine of *pratyabhijñā*, nevertheless communicated by us on this occasion because they belong to the sacred tradition.[201] It is our opinion that if many [means] are listed everyone might through any one [of them] go [to salvation].

Contraction of *sakti* is concentration, through progressive drawing in, of the [*śakti*] that rushes through the gate of the senses. As is said in the Atharva Upanishads,[202] in the *kaṭhavallī*, in the first *mantra* of the fourth creeper* :

> The self-existent (*svayambhū*) pierced the openings [of the senses] outward ;
> Therefore one looks outward, not within himself (*antarātman*).
> A certain wise man, while enjoying immortality
> Introspectively beheld the Soul (*ātman*) face to face.

* That is, chapter.

इति[1] । [2]प्रसृताया अपि वा[3] [4]कूर्माङ्गसंकोचवत् [5]त्रासमये [6]हृत्प्रवेशवच्च सर्वतो [7]निवर्तनम् । यथोक्तं—" [8]तदपोद्धृते नित्योदित[9]स्थितिः " इति । शक्तेर्विकासः अन्तर्निगूढाया[10] [11]अक्रममेव [12]सकलकरण[13]चक्रविस्फारणेन,

अन्तर्[14]लक्ष्यो बहिर्दृष्टिः निमेषोन्मेषवर्जितः ।

इति । भैर[15]वीयमुद्रानुप्रवेशयुक्त्या बहिः [16]प्रसरणम् । [17]यथोक्तं कक्ष्यास्तोत्रे—

Or, again, [the contraction of *śakti* may be understood as] the universal bringing back of the escaped [*śakti*], comparable to the tortoise which, when frightened, draws in its limbs and retires into the interior [of its shell], as has been said :

> Where it is extracted [from the external world], there is repose in the eternal.

The unfolding of *sakti*,[203] that is to say, of the one hidden within, [results] from sudden bursting of all the circles of the organs.[177] To quote :

> [This unfolding] is perceptible within [and is characterized] as looking outward without closing or opening of the eyes.[204]

The coming forth [of the organs results] from placing oneself into *bhairavamudra*.[205] Thus it is said in the *Kakṣyāstotra* :

सर्वाः शक्तीः चेतसा दर्शनाद्याः
स्वे स्वे [1]वेद्ये यौगपद्येन विष्वक् ।
क्षिप्त्वा मध्ये हाटकस्तम्भभूतः
[2]तिष्ठन् विश्वाधार एकोऽवभासि ॥

[3]इति । [4]श्रीभट्टकल्लटेनापि उक्तम्—"रूपादिषु परिणामात् तत्सिद्धिः" इति । [5]शक्तेश्च [6]संकोच[7]विकासौ नासापुट[8]स्पन्दनक्रमोन्मिषत्सूक्ष्म[9]प्राणशक्त्या [10]भ्रूभेदनेन क्रमासादितोर्ध्व-[11]कुण्डलिनीपदे [12]प्रसरविश्रान्तिदशापरिशीलनम् । अधःकुण्ड-

If, through the power of your will you direct your sight and all the other *s'aktis*
Simultaneously to all sides within the centre to be known as entirely your own—
Then you appear as one [only], as the foundation of the universe,
Being firmly established like a pillar of gold.

Kallaṭa, the great scholar, also has said :

This is accomplished owing to the change in form, etc.[206]

As for both, contraction and unfolding of *s'akti*, it is a question of intense preoccupation with that phase of the process in which the coming forth [of the organs] subsides. This ensues when the *kuṇḍalinī*[182, 1c] ascends, [a phenomenon] induced, by degrees, through knitting of the eyebrows[207] [and, moreover], in virtue of the subtle *prāṇas'akti*[208] which develops gradually with the quivering of the nostrils. [Furthermore], it is a question of being filled with the feeling of (*s'akti's*) residence

लिन्यां च षष्ठवक्त्ररूपायां प्रगुणीकृत्य शक्तिं तन्मूलतद-[2]
ग्रतन्मध्यभूमिस्पर्शावेशः । यथोक्तं [3]विज्ञानभट्टारके—

वह्नेर्विषस्य मध्ये तु चित्तं सुखमयं क्षिपेत् ।
केवलं वायुपूर्णं वा [4]स्मरानन्देन युज्यते ॥

[5]इति । अत्र वह्निः अनुप्रवेशक्रमेण संकोचभूः । [6]विषस्थानं प्रसरयुक्त्या विकासपदं 'विषॢ व्याप्तौ' [7]इति [8]अर्थानुगमात् । [9]वाहयोः वामदक्षिणग[10]तयोः प्राणापानयोः[11] [12]च्छेदो हृदय-

in root, tip and middle,[182. 2a] [an experience to be had] after properly arranging the *śakti*[209] in the *kuṇḍalinī*[182. 1a] which dwells below in the form of a coil.*[210] Thus it is said in the *Vijñānabhaṭṭāraka*:

> Upon the middle between *vahni* and *viṣa* one should concentrate the *citta* of delight—[*citta*] that is isolated or full of *vāyu*; then one partakes of the beatitude of love.[211]

In this [citation] the fire is the hearth of the contraction that makes its appearance during the entrance [into the *mudrā*]. The *locus* of *viṣa* is the place of unfolding in virtue of the coming forth [of the organs] 'whereby the root *viṣ* † has the sense of *vyāpti*, ‡[212] as follows from an investigation into the meaning.

By **both** ***vahas*** ** we have to understand *prāṇa* and *apāna* of which one goes to the left and the

* That is, in the form of a snake.
† That is, 'to be active', 'to perform.'
‡ That is, 'universal pervasion.'
** That is, 'the drawing ones', or, 'the flowing ones.'[185]

विश्रान्ति पुरःसरं अन्तः ककारहकारादिप्रायानच्कवर्णोच्चारेण [2]विच्छेदनम् । यथोक्तं [3]ज्ञानगर्भे—

अनच्ककक्कृता[4]यतिप्रसृतपार्श्वनाडीद्वय-
[5]च्छिदो [6]विधृतचेतसो हृदयपङ्कजस्योदरे ।
उदेति [7]तव दारितान्धतमसः स विद्याङ्कुरो
य एष [8]परमेशतां जनयितुं पशोरप्यलम् ॥

[9]इति । आदिकोटिः हृदयम् । अन्तकोटिः द्वादशान्तः । तयोः [11]प्राणोल्लासविश्र[12]न्त्यवसरे निभालनं चित्तनिवेशनेन परि-

other to the right. **The cutting** of them signifies their interruption by the sounding of *anacka* sounds[211, 5] within, especially *ka*, *ha* and the others. Before, however, the heart must have become tranquil. In the *Jñānagarbha* there is a passage to that effect:

> Should you, in virtue of the effect of *anackaka* cut off the pair of auxiliary *nāḍīs*, come forth by extension,
> And suppress *cetas*[213]—then blind darkness is dispelled [within you] and in the cave
> Where the lotus[214] of the heart is in bloom there sprouts forth
> That shoot of knowledge which, in the *paśu* even, is able to produce *parameśa*-ship.

The *koti* of the beginning is the heart, **the *koti* of the end** the fringe of the twelve.[215] **Contemplating** both [*koṭis*] at the time the play of the breath has subsided, means intensive occupation with them made

शीलनम् । [1]यथोक्तं विज्ञानभैरवे—

[2]हृद्याकाशे निलीनाक्षः पद्मसंपुटमध्यगः ।
अनन्यचेताः [3]सुभगे ! परं सौभाग्यमाप्नुयात् ॥

[4]इति । तथा—

यथा तथा यत्र तत्र द्वादशान्ते मनः क्षिपेत् ।
[5]प्रतिक्षणं क्षीणवृत्तेः [6]वैलक्षण्यं दिनैर्भवेत् ॥

[7]इति । आदिपदात् उन्मेषदशानिषेवणम् । यथोक्तम्—

उन्मेषः स तु विज्ञेयः स्वयं [8]तमुपलक्षयेत् ।

possible in that *citta* has come to a standstill. Thus it is said in the *Vijñānabhairava*:

> He who has his eyes fixed closely on the *ākāsa* [182, 214] of the heart, penetrates into the centre of the lotus cup,
> And excludes all else from consciousness, will, O Beautiful One, partake of supreme joy.

Moreover:

> Howsoever and wheresoever to the fringe of the twelve one may turn the *manas*
> [Its] activity diminishes from moment to moment and thus, in days, there develops something extraordinary.[216]

From the first verse follows [that one should be] busying [oneself] with the phase of unfolding. As is said in the *Spanda*:

> One must know that here unfolding is involved; oneself must designate it as such.

इति स्पन्दे। तथा रमणीयविषयचर्वणादयश्च संगृहीताः। यथोक्तं श्रीविज्ञानभै[2]रव एव—

> जग्धिपानकृतोल्लासरसानन्दविजृम्भणात् ।
> भावयेत् भरितावस्थां महानन्दमै[3]यो भवेत् ॥
> गीतादिविषया[4]स्वादा[5]समसौख्यैकतात्मनः ।
> योगिनस्तन्मयत्वेन मनोरू[6]ढेस्तदात्मता ॥
> यत्र यत्र मनस्तुष्टिर्मनस्तत्रैव धारयेत् ।
> तत्र तत्र परानन्दस्वरूपं संप्रकाशते ॥

इति। [7]एवमन्यदपि आनन्दपू[8]र्णस्वा[9]त्मभावनादिकं [10]अनुमन्तव्यम्। इत्येवमादयः अत्र [11]मध्यविकासे उपायाः ॥ १८ ॥

Under this [concept] are included tasting and the other [modes of perception] of the beautiful sense-objects. As is said in the excellent *Vijñānabhairava*:

> Out of the blossoming of bliss which savors of the pleasure caused by eating and drinking
> (The Yogin) will bring forth a state of fulfilment [and] become one who [himself] consists of the great bliss.
> A Yogin who has reached union with that incomparable happiness which consists in enjoyment of song and the other sense-objects,
> Possesses identity in essence with that [great bliss] because his *manas* is gaining.
> Wherever there is joy of *manas*, there he may safely retain *manas*,
> There the true nature of the highest bliss is shining forth.

Thus, anything else also is to be sanctioned as far as it consists above all in that it fills one's own self

मध्यविकासाच्चिदानन्दलाभः । स एव च परमयोगिनः समावेश[2]समापत्त्यादि[3]पर्यायः समाधिः । [4]तस्य नित्योदित[5]त्वे युक्तिमाह—

समाधिसं[6]स्कारवति व्युत्थाने भूयो भूयः [7]चिदैक्यामर्शात् नित्योदितसमाधिलाभः ॥ १९[8] ॥

[9]आसादितसमावेशो योगिवरो[10] व्युत्थाने अपि समाधि[11]रससंस्कारेण क्षीब इव [12]सानन्दं [13]घूर्णमानो [14]भावराशिं शरदभ्र-

with bliss.[217] With such and similar means we are concerned here in the opening of the centre.

From opening of the centre results attainment of spirit and bliss, and this is nothing else but the *samādhi* of the highest Yogin, for which we have as alternative terms besides others *samāveśa* and *samāpatti*. With reference to the Yoga-method for producing the permanency (of *samādhi*), he said :

***Sutra 19 :* In *vyutthana*[87] which shows the after-effects of *samadhi* one approaches more and more permanent *samadhi* through meditating on one's identity with *cit*.**

Just like one intoxicated, staggering from joy under the impression of the savor of *samādhi*, the true Yogin who has attained *samāveśa* will, even in *vyutthāna*, behold the [whole] mass of entities dissolve in the

लवं इव [2]चिद्गगन एव लीयमानं पश्यन् भूयो भूयः अन्तर्मुखतां एव [3]समवलम्बमानो निमीलनसमाधिक्रमेण [4]चिदैक्यमेव विमृशन् व्युत्थानाभिमतावसरे [5]अपि समाध्येकरस एव भवति । यथोक्तं क्रमसूत्रेषु—"[6]क्रममुद्रया अन्तःस्वरूपया [7]बहिर्मुखः [8]समाविष्टो भवति [9]साधकः । [10]तत्रादौ बाह्यात् अन्तः प्रवेशः आभ्यन्तरात् [11][12]बाह्यस्वरूपे प्रवेशः आवेशवशात् जायते इति [13]सबाह्याभ्यन्तरोऽयं मुद्राक्रमः" इति । अत्रायमर्थः—सृष्टिस्थितिसंहृतिसंविच्चक्रात्मकं [14]क्रमं मुद्रयति [15]स्वाधि-

heaven of *cit* like a drop of rain in autumn. [He will, further], devote himself more and more to introspection, will—during *nimīlanasamādhi*[218]—meditate on his identity with *cit* and thus come to find pleasure on *samādhi* alone even in the [otherwise] agreeable span of *vyutthāna*. Thus, it is said in the *Kramasūtras*:

> Having attained *samāves'a* he becomes an accomplisher by means of the *kramamudrā*[219] that is characterized by inwardness, in spite of his outward gaze.
>
> In virtue of *āves'a*[220] there takes place in this (*mudrā*) first a penetration from the external into the internal, [then] a penetration from the internal into the real nature of the external. Thus, this *mudrākrama* is connected with the external and the internal at one and the same time.

The meaning of this quotation is as follows. In *mudrā* the Yogin concentrates successively on the spheres* of consciousness relative to emanation,

* Really, 'circles.'

ष्ठितं आत्मसात्करोति येयं तुरीया चितिशक्तिः [2]तया क्रममुद्रया अन्तरिति पूर्णाहन्ता[4]स्वरूपया बहिर्मुख [5]इति विषयेषु व्यापृतोऽपि [6]समाविष्टः साक्षात्कृत[7]परशक्तिस्फारः साधकः [8]परमयोगी भवति। तत्र च बाह्यात् ग्रस्यमानात् विषयग्रामात् अन्तः परस्यां [9]चिति भूमौ ग्रसनक्रमेणैव [10]प्रवेशः समावेशो भवति। आभ्यन्तरात् चितिशक्तिस्वरूपात् च साक्षात्कृतात् आवेशवशात् समावेशसामर्थ्यादेव बाह्य[12]स्वरूपे इदन्तानिर्भासे विषयग्रामे वमन-

stabilitating and re-absorption. That is to say, 'by means of *kramamudrā*' he makes that which dwells within himself [really] his own [by knowing it]. That is nothing other than *citi-śakti* which manifests itself in *turīya* [*Kramamudrā* has the character] 'of inwardness,' that is, its nature is characterized as a perfect self (*ahantā*).[43] Thus, 'he attains *samāveśa*' 'in spite of his outward gaze'; in other words, although he is busying himself with the sense-objects, the unfolding of the highest *śakti* becomes for him an immediate reality and he [himself] becomes 'an accomplisher,' *i.e.*, a Yogin of the highest type.

In this process, moreover, there occurs through progressive devouring 'the penetration', *i.e.*, *samāveśa* 'from the external' 'into the internal' which is, interpreted, from out of the totality of sense-objects that is being devoured into the stage of the highest *citi*.

Furthermore, 'through *āveśa*,' *i.e.*, by dint of *samāveśa* [and] due to *vamana* 'the penetration' is

युक्त्या प्रवेशः चिद्रसाश्यानताप्रथनात्मा समावेशो जायते [2]इति सबाह्याभ्यन्तरः अयं नित्योदितसमावेशात्मा मुदो हर्षस्य वितरणात् परमानन्द[3]स्वरूपत्वात् पाश[4]द्रावणात विश्वस्य अन्तः [5]तुरीयसत्तायां [6]मुद्रणात् च [7]मुद्रात्मा क्रमोऽपि सृष्ट्यादि-क्रमाभासक[8]त्वात् [9]तत्क्रमाभासरूपत्वात् च [10]क्रम इति अभि-धीयत [11]इति ॥ १९[12] ॥

given an impetus to. [The latter] is *samāveśa* whose essence consists in the spread [of objects] which have not lost the savor of *cit.*[67] [The penetration] proceeds—if understood as immediately present—' from the internal' whose real nature consists in *citi-śakti* ' into the real nature of the external,' that is to say, into the totality of sense-objects appearing as the ' this ' (*idantā*).[43]

' This *mudrākrama* is connected with the external and the internal at one and the same time,' that is, it consists in lasting *samāveśa*. It is called *mudrā*,

[1] because, in respect of its true nature, it consists of the highest bliss inasmuch as it grants *mud*, *i.e.*, joy;

[2] because it puts the fetters to flight (*drā*); and

[3] because it locks (*mudray*) the universe within, that is, in the reality of *turīya*.

But *krama* it is called

[1] because it causes emanation and the rest of processes to appear one after the other (*krama*) and

[2] because it [itself] consists in their successive (*krama*) appearance.

इदानीमस्य समाधिलाभस्य फलमाह—

[2]तदा प्रकाशानन्दसारमहा[3]मन्त्रवीर्यात्मकपूर्णाहन्ता-वेशात् सदा सर्वसर्गसंहा[4]रकारिनिजसंविद्देवता-चक्रेश्वरता[5]प्राप्ति[6]र्भवतीति शिवम् ॥ २०[7] ॥

[8]नित्योदिते समाधौ लब्धे सति प्रकाशानन्दसारा [9]चिदाह्लादैकधना [10]महती मन्त्रवीर्यात्मिका [11]सर्वमन्त्रजीवितभूता पूर्णा पराभट्टारिकारूपा या इयं अहन्ता [12]अकृत्रिमः स्वात्मचमत्कारः

Now he designates as the fruit of the attainment of *samādhi*

***Sutra 20 :* Shiva, saying : Then—as a result of penetrating into the perfect self (*ahanta*) which, in essence, is the bliss of light and, in its character, the great *mantra*-power—there follows obtaining of lordship over one's inborn circle of the deities of consciousness which works continually the emanation and re-absorption of the universe.**

It is presupposed that lasting *samādhi* has been attained. Here now we are concerned with **the self (*ahanta*),** that is, the genuine *camatkāra*[160] of [one's] own nature. [The self], **in essence, is the bliss of light,** *i.e.*, mere comfort in spirit, **in its character, the great *mantra*-power,** that is to say, the inner vital energy of all *mantras*. **Perfect** means in the form of the high

तत्र आवेशात्[1] सदा [2]कालाग्न्यादेः चरमकलापर्यन्तस्य विश्वस्य यौ सर्गसंहारौ विचित्रौ [3]सृष्टिप्रलयौ [4]तत्कारि यत् निजं संविद्देवताचक्रं [5]तदैश्वर्यस्य प्राप्तिः आसादनं भवति। [6]प्राकरणिकस्य [7]परमयोगिन इत्यर्थः। इति एतत् सर्वं शिवस्वरूपमेवेत्युपसंहार इति संगतिः। तत्र [8]यावत् इदं किंचित् संवेद्यते तस्य संवेदनमेव स्वरूपम्। तस्यापि [9]अन्तर्मुखविमर्शमयाः प्रमातारः तत्त्वम्। तेषामपि[10] विगलितदेहाद्यु-

Bhaṭṭārikā.[140] **Should one penetrate into** [the self], **there follows** for the true Yogin, whom we are concerned with here, **continually obtaining,** *i.e.*, getting, **of lordship over one's inborn circle of the deities of consciousness** which works **emanation and re-absorption**—creation and dissolution in their varied manifoldness, or, emanation and re-absorption of the universe from *kālāgni* on till the last *kalā.*[222] This is the meaning. Thus, the summary of the truth is expressed in the following words: This universe is, in its true form, nothing other than Shiva himself. That is the grammatical construction.

As soon as this (universe) is being brought a little to consciousness, then [this] becoming conscious is nothing else but its true form. The subjects of consciousness, however, formed as they are of the meditation that is directed inward, are its true nature.

पाधिसंकोचाभिमाना अशेषशरीरा सदाशिवेश्वरतैव सारम् । अस्या अपि प्रकाशैकसद्भावापादिताशेषविश्वचमत्कार[2]मयः श्रीमान् महेश्वर एव परमार्थः । न हि [3]पारमार्थिकप्रकाशावेशं विना कस्यापि प्रकाशमानता [4]घटते । स च परमेश्वरः स्वातन्त्र्यसारत्वात् आदि[5]क्षान्तामायीयशब्दराशिपरामर्श[6]मयत्वेनैव एतत्स्वीकृतसमस्तवाच्यवाचकमयाशेष[7]जगदानन्दसद्भावा[8]पादनात्

Furthermore, the *sadāśiva-īśvara*-ship in which the self-conceit[181] of limitation—which conditions the body and the other physical constituents—has faded away and whose body is the universe, is the essence of these (subjects of consciousness). And, finally, the highest reality of that (*sadāśiva-īśvara*-ship) is the blissful great Lord himself consisting as he does of the *camatkāra* of the entire universe which becomes manifested through the [divine] light, the only reality [in existence]. For, nothing may become manifest except it enter into the real [divine] light.

And the highest Lord * lets bliss flow without bounds because, due to his perfection, he is free from all desire after having brought it to pass that in whatever is alive there is bliss. [All living things, to be sure], are made up of nothing else but the objects and subjects of the [eternal] word.[167] Since sovereignty of the will constitutes his inmost nature, that (highest

* This is, the perfect Yogin who is identical with Shiva.

परं [2]परिपूर्णत्वात् सर्वाकाङ्क्षाशून्यतया आनन्दप्रसर[3]निर्भरः । अत एव [4]अनुत्तराकुलस्वरूपात् अकारात् आरभ्य शक्ति-स्फाररूप[5]हकलापर्यन्तं यत् विश्वं प्रसृतं [6]क्षकारस्य [7]प्रसर-शमनरूपत्वात् तत् अकारहकाराभ्यामेव संपुटीकारयुक्त्या प्रत्याहारन्यायेन अन्तः स्वीकृतं सत् अविभागवे[8]दनात्मक-बिन्दुरूपतया स्फुरितं [9]अनुत्तर एव विश्राम्यति । इति शब्दराशिस्वरूप एव [10]अयं [11]अकृतको विमर्शः । [12]यथोक्तम्—

Lord) has made these [objects and subjects] entirely his own through mastery of the whole throng of *māya*-sounds [223] from *a* to *kṣa* [169] in meditation.

Thereupon, the universe come forth, becomes tranquil in the highest [reality]. [We mean the universe] which begins with the sound *a* whose true nature exhibits itself in the highest [reality], *i.e.*, in *akūla*,[224] and which ends with the sound *ha* [225] that consists in the unfolding of *śakti*, while the sound *kṣa* represents the quieting of the coming forth. [To wit, the universe becomes tranquil when, by the Yogin, it has really] been appropriated at heart in the manner of *pratyāhāra* [226] by forming a cup [227] of both sounds, *a* and *ha*, after it has flashed as the *bindu* [25] that subsists in the consciousness of unity. Such is the true meditation made up of the throng of sounds. As is written :

प्रकाशस्यात्मविश्रान्तिरहं[1]भावो हि कीर्तितः ।
[2]उक्ता च सैव विश्रान्तिः [3]सर्वापेक्षानिरोधतः ॥
[4]स्वातन्त्र्यमथ कर्तृत्वं मुख्यमीश्वरतापि [5]च ।

इति । [6]एषैव च अहन्ता सर्वमन्त्राणां उदयविश्रान्तिस्थानत्वात् [7]एतद्बलेनैव च [8]तत्तदर्थक्रिया[9]कारित्वात् महती वीर्यभूमिः । [10]तदुक्तम्—

तदाक्रम्य बलं मन्त्रा . . . . . ।

इत्यादि,

. . . . . ते एते शिवधर्मिणः ।

Quieting down of the divine light in the self one calls being an Ego (*ahaṁbhāva*).
And quieting down it is called because perception of the universe is impeded [thereby].
[Likewise they speak of it as] sovereignty of the will, primary doership and *Is'vara*-ship.

Again, this self (*ahantā*) represents the stage of the great power because all *mantras* proceed from and come to rest in it and because it calls forth, by means of these (*mantras*), activity with any object whatever [as aim]. This has been said in the excellent *Spanda* in the passage beginning :

After the *mantras* have taken possession of this power . . . .

and closing by saying :

. . . those who walk in the law of Shiva.

इत्यन्तं [1]श्रीस्पन्दे । शिवसूत्रेषु अपि "महाह्रादानुसंधानात् मन्त्रवीर्यानु[2]भवः" इति । [3]तदत्र महामन्त्रवीर्यात्मिकायां पूर्णाहन्तायां [4]आवेशो देहप्राणादिनिमज्जनात् [5]तत्पदावाप्त्यव[6]ष्टम्भेन [7]देहादीनां नील[8]दीनामपि तद्रसा[9]प्लावनेन तन्मयीकरणम् । तथा हि—देहसुखनीलादि यत् किंचित् प्रथते [10]अध्यवसीयते स्मर्यते संकल्प्यते वा [11]तत्र [12]सर्वत्रैव भगवती [13]चितिशक्तिमयी

In the *S'ivasūtras* also we read :

> Being intent on *mahāhrada* [225] one becomes conscious of *mantra*-power—*Unmeṣa* 1, *sūtra* 22.

Here, then, **penetrating** into the perfect self (*ahantā*) which, in essence, is the great *mantra*-power, is nothing else than the process by which one becomes this (perfect self). [It takes place] in virtue of the immersion of the body, life and the other [physical constituents] by being confident that one will reach the stage (of the perfect self) and thus immersing in its savor [67] the body and the other [physical constituents], indeed, even the blue with its co-ordinate factors. For, whatever extends, is known for certain, is stored in memory or is desired—[whether it be] the body, pleasure, the blue and so forth—throughout it all the manifestation that consists in the exalted *citi-s'akti* shows itself represented as a screen.[35] Is it not said :

प्रथा [1]भित्तिभूतैव स्फुरति । "तदस्फुरणे कस्यापि अस्फुरणात्" इति उक्तत्वात् । केवलं [2]तथा स्फुरन्त्यपि सा [3]तन्मायाशक्त्या [4]अवभासितदेहनीलाद्युपरागदत्ताभिमान-वशात् भिन्नभिन्नस्व[5]भावा इव भान्ती ज्ञानसंकल्पाध्यवसायादि-रूपतया मायाप्रमातृभिः अभिमन्यते । वस्तुतस्तु एकैव असौ [6]चितिशक्तिः । [7]यथोक्तम् —

> या [8]चैषा प्रतिभा तत्तत्पदार्थक्रमरूषिता ।
> अक्रमानन्त[9]चिद्[10]रूपः प्रमाता [11]स महेश्वरः ॥

. . . Then, if it does not flash, nothing [at all] flashes.

True, (*citi-śakti*) becomes manifested only in this way [*i.e.*, as a screen]. But, due to self-conceit—which, conditioned [logically] by its *māyā-śakti*, is being effected [empirically] through that obscuration which is a result of the appearance of the body, the blue and the other [physical constituents]—it seems as if (*citi-śakti*) were of a differentiated nature altogether.

For that reason also (*citi-śakti*) is being looked upon as [differentiated] by the *māyā*-subjects just because these latter are made up of knowledge, will, resolution and the other [psychical functions of limited subjects]. In reality, however, *citi-śakti* is one only. As is said:

> And this reflection, strewn with the [eternally] alternating
> individual concepts, is nothing other than
> The great Lord, the [highest] knowledge-subject that consists
> of changeless, infinite spirit.

इति । तथा,[1]

> मायाशक्त्या विभोः सैव भिन्नसंवेद्यगोचरा ।
> कथिता ज्ञानसंकल्पाध्यवसायादिनामभिः[2] ॥

[3]इति । एवमेषा [4]सर्वदशासु एकैव [5]चितिशक्तिः विजृम्भमाणा [6]यदि [7]तदनुप्रवेशतदवष्टम्भयुक्त्या समासाद्यते तत् तदावेशात् पूर्वोक्तयुक्त्या करणोन्मीलननिमीलनक्रमेण सर्वस्य सर्वमयत्वात् [8]तत्तत्संहारादौ अपि सदा [9]सर्वसर्ग[10]संहार[11]कारि यत् सहजसंवित्तिदेवताचक्रं अमायीयान्तर्बहिष्करणमरीचिपुञ्जः तत्र

Moreover :

> Owing to the *māyā-s'akti* of the Lord it is called *bhinna-saṁvedya-gocarā* *
> By those characterized by knowledge, will, resolution and the other [psychical functions].

If, by entering into it and placing confidence in it, he reaches this *citi-s'akti* which is thus in all conditions manifested as one [only] **there accrues from penetrating into it the acquisition of lordship** for the real Yogin. [By the latter] is meant universal sovereignty, *para-bhairava*-ship[230] **over one's inborn circle of the deities of consciousness,** that is to say, over the whole bunch of rays of the *māyā*less inner and outer organs **which works continually the emanation and re-absorption of the universe.** [This lordship is acquired] by means of the Yoga practice mentioned above during the unfolding

* That is, 'the *gocara*[229] of the differentiated content of consciousness.'

ईश्वरतासाम्राज्यं [2]परभैरवात्मता तत्प्राप्तिः भवति परमयोगिनः[3] । [4]यथोक्तम्—

> यदा त्वेकत्र संरूढस्तदा [5]तस्य [6]लयोद्भवौ ।
> नियच्छन् [7]भोक्तृतामेति ततश्चक्रेश्वरो भवेत् ॥

[8]इति । अत्र [9]एकत्र इति—

> [10]एकत्रारोपयेत सर्वं . . . . . ।

इति । [11]चित्सामान्यस्पन्दभूः[12] [13]उन्मेषात्मा [14]व्याख्यातव्या । [15]तस्य इति अनेन—

and enveloping of the organs, even in the re-absorption and the other [phases] of the universe whatever they may happen to be, because he himself consists of the universe. As is said:[231]

> When he has ascended to the only place setting and rising
> belong to him,
> Through control he becomes an enjoyer:[232] thereupon he
> will become the *cakra*-lord.[167]

The expression 'to the only place' [employed] here [is explained in the following passage]:

> He will lead the universe to the only place . . .

In the same way[233] must *sāmānya-spanda-bhūḥ unmeṣātmā** be explained. The word 'to him' [is explained in the following passage]:

* That is, 'the genesis of the universal movement whose essence lies in manifestation.'

पुर्यष्टकेन [1]संरुद्ध . . . . ।

इति । [2]उपक्रान्तं पुर्यष्टकमेव [8]परामृष्टव्यम् । [4]न तु यथा[5] [5]विवरणकृतः [6]एकत्र सूक्ष्मे स्थूले [7]शरीरे वा इति व्याकृतवन्तः । [8]स्तुतं च मया—

स्वतन्त्रश्चितिचक्राणां चक्रवर्ती महेश्वरः ।
[9]संवित्तिदेवताचक्रजुष्टः कोऽपि जयत्यसौ ॥

[10]इति । इतिशब्द उपसंहारे । यत् एतावत् उक्तप्रकरणशरीरं

Held by [this] *puryaṣṭaka* . . . . .

This *puryaṣṭaka* one must approach and conquer in meditation—but not as the authors of the interpretation have commented [the above passage from the *Kārikās*] :

On the one place, *i.e.*, the fine or the gross body.

And I have sung in the hymn :

Whoever possesses sovereignty of the will is ruler of the circles of *citi*,[234] is the great Lord,
And is furnished with the circles of the deities of consciousness—he is victorious.

The word ***iti***[235] * serves the purpose of a summary. The body of the section just expounded, as extensive as it is, is through and through **Shiva,** that is, formed of Shiva, because it leads to the attainment of

* That is : 'saying'.

तत्सर्वं शिवं [1]शिवप्राप्तिहेतुत्वात् । [2]शिवात् [3]प्रसृतत्वात् शिवस्वरूपाभिन्नत्वाच्च [4]शिवमयमेव इति शिवम् ।

देहप्राण[5]सुखादिभिः प्रतिकलं संरुध्यमानो जनः
पूर्णानन्दघनामिमां [6]न चिनुते माहेश्वरीं स्वां चितिम् ।
[7]मध्येबोधसुधाब्धिं[8] विश्वमभितस्तत्फेनपिण्डोपमं
यः [9]पश्येदुपदेशतस्तु कथितः साक्षात्स[10] एकः शिवः ॥

येषां [11]वृत्तश्शाङ्करश्शक्तिपातो
[12]येऽनभ्यासात् तीक्ष्णयुक्तिष्वयोग्याः[13] ।

Shiva because it has sprung from Shiva and is not severed from the true nature of Shiva—it is Shiva, indeed.[235]

A creature bound by the body, life, pleasure and the other [fetters] on all sides
Does not perceive this his own *citi* of great lordliness, filled as it is with perfect bliss.

But he who, owing to the instruction, beholds the universe in the midst of the nectar sea of knowledge
Roundabout like a sprinkling of foam—he, in sooth, is said to be the one Shiva.

शक्ता ज्ञातुं नेश्वरप्रत्यभिज्ञा-
मुक्तस्तेषामेष तत्त्वोपदेशः ॥

समाप्तमिदं प्रत्यभिज्ञाहृदयम्

कृतिस्तत्रभवन्महामाहेश्वराचार्यवर्यश्रीमदभिनवगुप्तपादपद्मोपजीविनः
श्रीमतो राजानकक्षेमराजाचार्यस्य

शुभमस्तु

Some have experienced the descent of *śakti* wrought by the savior,
But from want of study are unfit for keen arguments,
And, hence, incapable of understanding the doctrine of recognizing the Lord [within].
For these has been given this instruction in the truth.

Concluded is the *Pratyabhijñāhṛdaya.*

The Composition is the work of the blissful teacher Rājānaka-kṣemarāja who has depended on the lotus-feet [236] of the blissful Abhinavagupta, the best among the venerable great Shivaite teachers.

NOTES

1. *Pratyabhijñā* (*i.e.*, 'recognition') is the doctrine which leads a person to become aware again of the fact that the individual soul (*paśu* or *jīva*) is identical with the universal Soul (*pati*, Shiva, *Īśvara*, etc.). The word is employed to designate the Kashmirian form of Shivaism, particularly the religious philosophical system for which Kashmir Shivaism is noted. The system appears under this name in Mādhava's *Sarvadarśanasaṁgraha* as the eighth among the sixteen systems mentioned. In this work it is distinguished from the rest of Shivaite systems, *viz.*, Nakuliśapāśupatadarśana, Shaivadarśana and Raseśvaradarśana.

Other designations of the same system are Trika and Spanda (erroneously distinguished from Pratyabhijñā by Bühler in *Detailed Report of a Tour in Search of Skt. MSS.*, 1877, and still so by Winternitz, *Geschichte der Indischen Literatur*, 3 B. p. 445. Cf. Chatterji, *K. Sh.*, p. 7 and Iyengar, *ShSV.*, 36). For further designations of the system consult Chatterji, *K. Sh.*, p. 1 f.

2. Shiva's five *kṛtyas* (*i.e.*, transactions, functions, deeds) are characteristic of a doctrine propounded also by the Shivaism of the Tamil South (cf., *e.g.*, Schomerus, *H. M.*, notes 16 and 20). The doctrine is met with likewise in the Shaiva-section of the *Sarvadarśanasaṁgraha* (cf. Deussen, *G. Ph.*[3], 1, III, p. 317), The *kṛtyas* are the following:

(*a*) *Sṛṣṭi* = ejection, emanation. Creation is the usual but inexact translation.

(*b*) *Sthiti* = stabilitating, maintenance.

(*c*) *Saṁhāra* or *saṁhṛti* = drawing back in, reabsorption. Usually rendered by destruction, which is incorrect.
(*d*) *Vilaya* = disappearance, concealment.
(*e*) *Anugraha* = dispensation of grace.

The first four *kṛtyas* constitute the cosmic process, lasting and repeating itself as it does from eternity to eternity. Shiva sends forth the universe out of himself, imparts existence to it, and draws it back again into himself so as to have it appear once more after a period of concealment (*i.e.*, universal rest). Such a cycle is called *kalpa*.

On a different plane lies the fifth *kṛtya*. It is the act of grace by which Shiva works the salvation in the human being. The discrepancy between this *kṛtya* and the first four *kṛtyas* appears less great if we bear in mind that the soteriological accompanies also the four other conceptions which are more of a cosmological kind. Of this later on.

3. *S'aṅkara* Upanishad does not refer to a work of the Upanishadic literature, but signifies secret doctrine (cf. Deussen, *G. Ph.* 1, II, p. 11 ff.). A footnote to Kṣemarāja, *ShSV.*, 6, 3 explains '*s'iva-upaniṣad*' by '*s'iva-rahasya-āgama-s'āstra*,' *i.e.*, 'the doctrine that is contained in the Shivaite secret tradition' (cf. *ib.*, 50, 12). *S'aṅkara*, meaning propitious, is a surname of Shiva. Consequently, *s'aṅkara-upaniṣad* and *s'iva-upaniṣad* are synonyms.

4. In *kṣemeṇa*, that is, securely, luckily, we recognize a play on the word. Kṣemarāja thereby alludes to himself as the author of the work. Or should we, perhaps, regard the expression as an abbreviation of Kṣemarāja? Then we would have to translate: '... The best is brought forth by Kṣemarāja.' The readings of the codices *ka*, *kha* and *ga* would harmonize with this interpretation because they employ the active form: 'From out of the ocean ... I bring forth.'

5. *Samāves'a* means coalescence or unification with something. Here it is the coalescence or, rather, the knowledge of the identity of the universal Soul and the individual soul (see note 1),

and of subject and object at the same time. The soul becomes aware that it is nothing else than Shiva himself and that the universe is his, or, its body. Such knowledge constitutes the salvation of the soul. On p. 45*b* *samāves'a* is interpreted by *samāpatti*, *i.e.*, coincidence, and *samādhi*. Here, as in other Indian systems, the latter expression denotes retreat, the highest stage of Yoga.

6. In *s'aktipāta* or *s'aktinipāta* (both meaning fall or descent of the power), Shiva's *s'akti* descends—his 'power', *i.e.*, his creative energy which, in reality, is not different from himself. It is thought of as female and represents his immanent aspect. With it he permeates the universe, actuates the cosmic processes and, in *s'aktipāta*, descends upon the soul, taking possession of it. All said and done, *s'aktipāta* is the same as *anugraha* (see note 2); cf. Barnett, *P. Abh.*, commentary to stanza 9 where the commentator, Yogamuni, furnishes also a valuable description of the effects of *s'aktipāta*.

7. *Citi* (*i.e.*, intelligence, spirit) is Shiva in the form of absolute intelligence, absolute comprehending reason. Synonyms are *cit* and *caitanya*. In our text, the former is promiscuously used for *citi*; the latter, however, appears only in citations.

8. The 3rd person seems to permit the conclusion that Kṣemarāja is only the author of the commentary, but not of the *sūtras*. In the *Catalogus Catalogorum* 2 (1896) Aufrecht mentions our text under the title of *Īs'varapratyabhijñāhṛdaya*, 'a Commentary on 20 *sūtras* of an unknown author by Kṣemarāja.' The editors of the text credit Kṣemarāja also with the *sūtras* (cf. *Short Review*, 6, and Chatterji, *K. Sh.*, p. 39). Nevertheless, the 3rd person of the verb alone does not constitute a sufficient proof. It is possible that, originally, the author of the commentary may have been a different person from the one who wrote the *sūtras*. But after the *sūtra* stile had become predominant in philosophic literature it frequently happened that the philosophic author himself explained more in detail the doctrine which he had formulated in condensed aphorisms. Thus it may have been the case that our author retained this time-honored form of the verb employed as an

introduction to the *sūtras*, be it as a stereotyped formula or be it for the sake of a fiction.

With respect to the situation here one might see an indication of *sūtras* and commentaries being by different authors in that several *sūtras* contain not one but two or three explanations. The same holds true in some of the *Shivasūtras* by Vasugupta which Kṣemarāja has commented. Different explanations presuppose doubts in regard to the original sense of the *sūtra* which would be superfluous had the commentator composed them himself. Cf. note 28.

9. *Svatantra*, really 'that which has itself as foundation.' Thus it comes to mean not-presupposing-anything, absolute and, finally, free, of sovereign will.

10. The term *siddhi* (*i.e.*, reaching the destination, being accomplished, perfected) here includes both *sṛṣṭi* and *saṁhāra*. Cf. note 2.

11. The *tattvas* (singular: *tattva*, meaning 'suchness' or principle), thirty-six in number, are the entities into which Shiva, as the universe, differentiates himself in *sṛṣṭi*. The concept has been taken over from the Sāṅkhya. The latter recognizes twenty-five *tattvas* which have been transferred unchanged by the Trika system, but have then been supplemented by eleven more. Ascending from the *prakṛti* and from *puruṣa* as the highest principles of the Sāṅkhya, to *Shivatattva*, the highest of the Trika, the *tattvas* are the following:

(*a*) Five principles connected with the limitations of the subject. They are called *kañcukas* because they cover like 'sheaths' the knowing subject, hinder and limit it in its activity and thus allow Shiva to become *puruṣa*. They are:

i. *Kāla*, *i.e.*, time, the limitation in respect of duration [*tattva* No. 26].

ii. *Niyati*, *i.e.*, restraint, restriction, the limitation in respect of spacial expansion [*tattva* No. 27].

iii. *Rāga*, *i.e.*, inclination, the limitation in respect of interest [*tattva* No. 28].

iv. *Vidyā, i.e.*, knowledge, the limitation in respect of knowing [*tattva* No. 29].

v. *Kalā, i.e.*, art, the limitation in respect of authorship or efficacy [*tattva* No. 30].

(*b*) *Māyā*, as the universally limiting principle superior to the five *kañcukas* [*tattva* No. 31]. (*Māyā* is also understood as the sixth *kañcuka*; so Abhinavagupta, *P. Y.*, 17, 24; Chatterji, *K. Sh.*, p. 75).

(*c*) Five principles of the all comprehending unlimited subject-object. They are:

i. *Vidyā, i.e.*, knowledge, in contradistinction to the *kañcuka* of like name, called usually also *śuddhavidyā, i.e.*, pure knowledge [*tattva* No. 32].

ii. *Īśvara, i.e.*, Lord [*tattva* No. 33].

iii. *Sadāśiva, i.e.*, 'ever benevolent' [*tattva* No. 34]. (The last two terms testify to the fact that popular names for Shiva have found their way into the philosophic nomenclature).

iv. *Śakti* (see note 6) [*tattva* No. 35].

v. Shiva [*tattva* No. 36].

On the meaning of these five highest principles and their mutual demarcation Chatterji, *K. Sh.*, pp. 51-53 and 61-75 gives astute information.

True, there are only 34 principles from *sadāśiva* to the earth (*bhūmi* or *kṣiti*, the first and lowest principle which represents the solid bodies and, being farthest removed from Shiva, the greatest materialization). In this passage the author has the development of the universe begin with the 34th principle, since he deems the two highest *tattvas*, *śakti* and Shiva, too far removed from the process of the world. Chatterji, *K. Sh.*, p. 65, n. 1 adduces some more passages from other texts in support of this contention.

12. The universe is not created, but emerges from where it has been potentially. Cf. note 2.

13. The world-rest between *saṁhāra* and *sṛṣṭi* (cf. note 2) is meant.

14. The term *pramātṛ*, *i.e.*, the measuring one, signifies the subject of knowledge. The highest *pramātṛ* is *Paramas'iva*, 'the highest Shiva.'

15. Here, the *s'akti* defined in note 6 is called *parās'akti*, 'the highest *s'akti*,' to distinguish it from its innumerable subsidiary *s'aktis* by means of which it permeates the universe and causes everything, salvation and bondage, good and evil.

16. '*Bhaṭṭāraka*' is an honorable surname of gods and eminent human personages. As we see on p. 8a, *S'ivabhaṭṭāraka* is distinguished from *Paramas'iva*.

17. Meant is the enchained Soul. In the same sense the S'vetās'vatara Upanishad 4, 9 speaks of the 'other.'

18. *Māyā* (cf. note 11, *tattva* No. 31) or *māyā-s'akti* is the power which, like all other principles, emanates from the *s'akti* of Shiva. It brings the subject of knowledge under limitation through the five *kañcukas* (cf. note 11, *tattva* Nos. 26-30) and substitutes for the luminous consciousness of identity the dark illusion of separation.

19. The term *prakṛti*, otherwise of no importance in our text (the word appears only here in reference to the Trika) refers, according to Chatterji, *K. Sh.*, pp. 50 and 87 ff., to the limited object. Together with the limited subject, *puruṣa*, it becomes manifested under the influence of *māyā* and its *kañcukas*.

20. The objection is raised from the point of view of the Vedānta.

21. *Pramāṇa*, *i.e.*, measure, denotes the means of knowledge.

22. *Prameya*, *i.e.*, that which is to be measured, signifies the object of knowledge. Cf. note 14.

23. The editors of the present text comment in a footnote very pointedly on this passage, making use of the following simile: 'When the sun shines forth there is no need of another light.' Consciousness is the ultimate, that which cannot be proven further. It requires no higher evidence since it encompasses all proof.

24. This work appears in Kṣemarāja, *ShSV.* under the name of *Trikahṛdaya.*

25. The word *kalā* has many meanings. In this place it does not possess the common meaning (cf. note 11, *tattva* No. 30). With the adjunct *baindavī* (derived from *bindu*, *i.e.*, the spark situated in the mystic central cavity of the human microcosm and identical with Shiva) it must signify as much as *Śivatattva.* Kṣemarāja, *ShSV.*, 78, 5, employs *kalā* (*i.e.*, particle) in the sense of *tattva.* In the fourth appendix to our text *baindavī-kalā* is defined as *svātantryaśakti* (*i.e.*, *śakti* of absoluteness). This is fundamentally in harmony with our interpretation. Iyengar, *ShSV.*, 247, translates in the citation given in this work also the two words by 'ray of the moon.' In a footnote he says by way of explanation: 'The ray of the moon, *i.e.*, consciousness, asserts itself in the very attempt to disprove it. It is an ultimate fact.' Cf. note 32.

26. The term *rasya*, *i.e.*, the savory or palatable, stands for the whole phenomenal world. *One* sensation represents all.

27. The *siddhis* (singular: *siddhi*, meaning achievement, success, perfection, magic power) are the powers and boons that are being lavished upon the Yogin who is on the road to the highest goal which consists in salvation. A passage from the *Svacchanda* belonging to the *Āgama* literature (cf. note 128) and cited by Kṣemarāja, *ShSV.*, 125, 1-3 may illustrate this point: 'He strikes terror into Brahman, Viṣṇu and Indra, the gods who rule over the perfect ones, over demons and serpents—and he liberates them therefrom. He blesses and curses them. The pride of death he lays low, even the mountains he causes to tumble.' However, in the passage of our text, the idea of salvation is included in the concept *siddhis.* In the narrower sense of the term, the latter are designated by *bhoga*, that is, enjoyment.

28. Introduced by '*api ca*' we face another explanation of the first *sūtra.* The author employs other conjunctions besides this one, as '*atha ca*' and '*kim ca*', for the same purpose; cf. p. 19b and Kṣemarāja, *ShSV.*, 7, 2 and 8, 7.

29. *Nīla* (*i.e.*, blue, the blue color) is representative of all external sensations. Cf. *rasya* in note 26.

30. Of all inner sensations *sukha*, pleasure, is representative. Cf. notes 26 and 29.

31. *Prāṇa* (*i.e.*, breath, breath of life, life) indicates animal soul life.

32. Different from the first explanation, the universe here is thought of merely as the object which is composed of the constituents just mentioned.

33. *Āves'a* is the same as *samāves'a* ; cf. note 5.

34. Kṣemarāja, *ShSV.*, 37, 10 f. also cites the verse and adds the significant words : ' From being attentive to the vanishing of the difference between subject and object he derives bliss which consists in divine wonder. That is the beatitude of his *samādhi*.' Cf. note 5.

35. ' And so forth ' (Sanskrit *ādi*) must refer to form ; consult p. 3a.

36. Here and in the following *sūtra* we have a polemic against the Bhedavāda or the Dvaitadars'ana. This is the doctrine of two principles, the Indian dualism, which asserts the non-identity of subject and object, or of the universal and the individual souls. For the genesis of the philosophic movement in Kashmir as well as for the development of the system the opposition to the Dvaita was of determining significance.

Vasugupta, the founder of the Kashmirian Shivaism, received a revelation from Shiva. Legend has it (cf. Iyengar, *ShSV.*, 243-4) that in this act of grace Shiva was led by his resolve not to have the tradition of the secret knowledge cut off in the world that had fallen prey to the doctrine of Dvaita.

In this connection we might make mention of the tradition according to which S'aṅkara in his travels came near Kashmir. The activity of this greatest of India's monists falls into the first half of the ninth century and comes, therefore, at the same time as the appearance of Vasugupta (cf. Chatterji, *K. Sh.*, p. 23). Hence it is not improbable that he imparted the impetus to the monistic movement in Kashmir (cf. Farquhar, *O.R.L.I.*, p. 198).

However, it is difficult to determine which rival system our author may have had particularly in mind—whether the Sāṅkhya proper or the Viśiṣṭādvaita or other Shivaite systems professing a stricter dualism. According to Chatterji, *K. Sh.*, p. 8 ff., the *Śaivāgamas* taught in reality a dualism and the *Śivasūtras* were revealed exactly for the purpose of dispelling the error of dualism and establishing the truth of monism. The *Śaivāgamas* are Shivaite works which the followers of the Trika uphold as authoritative and interpret monistically.

37. There is a distinction between *upādāna, i.e., causa materialis* and *nimitta, i.e., causa efficiens.* Cf. Garbe, *S.*[2], p. 293,

38. In the Indian silhouette play, *bhitti* is the screen upon which the silhouettes of the figures appear being set in motion by one single player behind the screen. The light is thrown on to the screen from the stage. Shiva is compared with the player, the world process with the play of the figures which he handles. The Sāṅkhya also knows this simile; cf. Deussen, *G. Ph.*[3], p. 449 and 460 (*Sāṅkhyakārikā* 42: *naṭavat*; 59: *nartakī*). For further elaborations of this simile cf. Kṣemarāja, *ShSV.*, 89, 5 ff. and in connection with it the footnote on p. 377 of Iyengar, *ShSV.* It is easy to understand that one chose images and comparisons from the field of theatricals in connection with a God who appears in the sacred legend mainly as the great dancer; consult also Schomerus. *H. M.*, note 20: Shiva as dancer; Yogamuni on *Paramārthasāra*, 1 and 5: Shiva as actor. Chatterji, *K. Sh.*, p. 45 paraphrases '*svabhittau*' (*i.e.*, 'on its own wall') with 'in Himself as the basis of the universe.'

39. This is another simile in vogue among these philosophers because it supports the point of view of Advaita (monism). Cf. Barnett, *P. Abh.*, pp. 721 and 723, and Bhandarkar, *V. S.*, p. 129.

40. The term *avasthita* denotes that which is in a certain *avasthā* or *avasthāna*, that is, condition. What appears as the universe is nothing but an *avasthā* of Shiva. See Barnett, *P. Abh.*, p. 728, stanza 26: 'As syrup, molasses, jaggery, sugarballs, candy,

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etc. are all alike juice of the sugar cane so the divers conditions (*avasthā*) are all of *s'ambhu*, the Supreme Self.'

Consult also note 7 on p. 6 of our text: 'From the *Āgama* literature we know seven *pramātars* as subjects (*grāhaka*). They are: (1) Shiva; (2) the *mantramahes'varas*; (3) the *mantres'varas*; (4) the *mantras*; (5) the *Vijñānākalas*; (6) the *pralayākalas*; (7) the *sakalas*.' Cf. notes 44, 46, 47, 50, 52-7.

41. The manifoldness of the universe comes about in the following way. When, in the evolutionary process, Shiva as *pramātṛ* descends stage by stage—here seven or eight—he suffers greater and greater limitation. There corresponds in each stage to the more or less limited *pramātṛ* belonging to it a just as limited *prameya*. The world is as wide or as narrow as the mind that contemplates it. To this we must add that not merely in the highest, but also in every other stage *pramātṛ*, and *prameya*, are in reality regarded as identical.

42. The term *aucitya* means being accustomed, or habit. The thinkers who chose this term for the relation of subject and object must have had an inkling of our present knowledge that the organs develop in their contact with and adjustment to the peculiarities of external stimuli.

43. If, viewing one's own psychological existence as a whole, one says: 'I am this,' one identifies the self (*ahantā*) and the 'this' (*idantā*), but at the same time differentiates them also. For, now it is the 'I' that is predominant in consciousness, and then it is the 'this.' The same holds true with Shiva and the universe, with *pramātṛ* and *prameya*, in the various stages. Consult Chatterji's lucid explanations in *K. Sh.*, p. 61 ff.

In the stage of *Sadās'iva* the 'this' becomes subordinated to the self in the consciousness of the *pramātṛ*. See Chatterji, *K. Sh.*, p. 67 and Barnett, *P. Abh.*, p. 724, the commentary to stanza 14.

44. Already in this stage, Shiva does no longer appear as *one pramātṛ*, but as many *pramātars*. They are under the leadership of *Sadās'iva* and are called *mantramahes'varas* (*i.e.*, great Lords

of the *mantras*), superhuman beings like the Rishis. They are, presumably, a product of popular Shivaism in which the magic formula (*mantra*) plays an important rôle.

45. Here, self and 'this' are perfectly balanced, one against the other (cf. note 43). The 'this', according to Chatterji, *K. Sh.*, p. 69 ff., is dominating over the self in this stage, while in the following only the balance is observed. We grant that syntactically the 'this' precedes the self in our passage.

46. Confer note 44. That they belong to a lower stage is indicated by the omission of the epithet *mahat*, meaning great.

47. Confer notes 44 and 46. They are also called *vidyes'varas* (Barnett, *P. Abh.*, p. 724).

48. Presumably, the same is applicable to *Anantabhaṭṭāraka* (*i.e.*, 'the infinitely great Lord') as we remarked already in note 11 in the case of *Sadās'iva*.

49. The term *s'ākhā* (*i.e.*, branch) applies to a school of philosophers or to the followers of a *guru* (*i.e.*, teacher). The latter whispers the *mantra* of his *s'ākhā* into the ear of the student when he is being initiated. The *mantra* constitutes the initiation formula.

50. The phases of *mantras*, *mantres'varas* and *matramahes'varas* designate so many stations which the Yogin on his path to salvation has to go through. Confer Kṣemarāja, *ShSV.*, 124, 9 f.: 'When, by stages, the worth (and power) of the *mantras*, *mantres'varas* and *mantramahes'varas* is attained, there springs up the capacity for another creation, that is to say, one becomes the architect of (a universe) to be modelled according to one's own wishes.'

51. The concept *sāra* (*i.e.*, nucleus) corresponds to our potentiality in this case. The nucleus of a being is its potentiality, or, what may become of it.

52. He who rid himself of the organs (*kalā*) by means of knowledge is called *vijñānākala*. *Kalā* here is used in a third meaning to be kept distinct from the two other meanings (cf. notes 11 and 25). The term refers to the organs by which the soul is

fettered to the world or by which it clings to the world. Whether our system, like that of the Pāśupata sect (cf. Bhandarkar, *V. Sh.*, 122), understands by it all *tattvas* from 1 to 23 remains obscure though it seems probable.

There is no unanimity among the texts as to the classification of the *Vijñānākalas* in the hierarchy of the different *pramātars*. On the authority of Barnett, *P. Abh.*, p. 724 (commentary to stanza 14) the concept *vijñānākala* comprises all of the three classes named above, *viz.*, *mantramaheśvaras*, *mantreśvaras* and *mantras*. Though it seems as if our passage in question separates the *vijñānākalas* from these classes it may be due merely to the somewhat obscure way of stating it. That Kṣemarāja shares the view of Abhinavagupta, his teacher, which was just stated, is plain from the passage on p. 12a.

53. This qualification is due to the doctrine of the three *malas*. *Mala* means dirt, soiled garment. This *mala* dulls the individual soul and keeps it from recognizing its identity with Shiva. One distinguishes the following *malas*:

(*a*) *Āṇavamala* is the primary *mala* (*mūlamala*) on which depend the following two kinds. This *āṇavamala* is that species of *mala* which transforms the soul into an *aṇu* (*i.e.*, atom, a small, limited and, hence, individual entity). It is the evil of individuation.

(*b*) *Māyāmala* (*i.e.*, the *mala* of *māyā*) is the *mala* that gives to the soul its bodily form.

(*c*) *Kārmamala* (*i.e.*, the *mala* of action) is the *mala* which enchains the soul by good and evil action. In one word, *kārmamala* is *karma* (cf. Bhandarkar, *V. S.*, 130).

In our passage the *vijñānākalas* are said to be such as are free from the third *mala*, at least in as far as they do not accumulate any new *karma*. But in this matter also there is no unanimity. See Barnett, *P. Abh.*, p. 724, where the *vijñānākalas* appear as entirely free from *mala* 2 and 3, corresponding to their equation with the higher *pramātars* (cf. note 52).

54. Our author is of opinion that they still have a connection with the *karma* of former existence. The verb *pari-ci*, *i.e.*, to heap up, is intelligible thus only.

55. Subordinated to the *pralayākalas* (see note 56) are the *sakalas*. *Sakala* is one who still retains his organs; he is subject to all three *malas*.

56. Subordinated to the *vijñānākalas* are the *pralayākalas* or *pralayakevalins*. *Pralayākala* is one whose organs have been destroyed in the dissolution of the world (*pralaya* is the same as *saṁhāra*; cf. note 2). We are forced to conclude, however, that these organs have not been destroyed altogether, because they appear again in a new *sṛṣṭi*. The *pralayākalas* are *pramātars* of the void (*s'ūnya*) because their world is in a state of dissolution. According to Bhandarkar, *V. Sh.*, 125, they are free from *mala* 2, but bound by *mala* 1 and 3.

57. After having discussed previously the evolutionary stages from the *mantramahes'varas* down to the *sakalas*, the author now returns to the beginning, concluding this section with an account of the two stages lying above the *mantramahes'varas*, taking them in their reversed order. Immediately, such an arrangement of the material might seem perplexing. Yet, it may be justified on the ground that these two uppermost stages are to be represented as fundamentally different from all the rest. In fact, they are really no stages of manifestation at all, being eternal in virtue of their remoteness from *sṛṣṭi* and *saṁhāra* (cf. note 11). With them, the plurality of *pramātars* has ceased to exist. Shiva appears as one only, in harmony with his true nature.

On the lower of the two 'stages' he is called *S'ivabhaṭṭāraka*. But this 'stage' corresponds to what is otherwise known as *s'aktitattva* (cf. note 11). See also p. 2b where *s'akti* and *S'ivabhaṭṭāraka* are designated as 'not distinct.'

58. After all, the two eternal principles, *S'ivatattva* and *s'aktitattva*, are included here, thus bringing the number up to 36.

59. The verb *sphur* means to palpitate, be agitated, but also to sparkle, flash. Because of this double meaning the verb is

especially adapted to the simile of waking from sleep, illustrating the fundamental cosmological idea of this system. In this respect *sphur* resembles *ud-mīl* and *ud-miṣ*, both of which verbs mean to open one's eyes. *Unmīl* occurs on pp. 1b, 5b, 6a, etc.; *unmiṣ* on pp. 1b, 2b, 40a, etc. When Shiva opens his eyes, the universe unfolds itself. Should he close his eyes, the universe is drawn back in again. Indeed, this is more than a mere simile. The process of the world *is* nothing else but such an experience of the infinite universal spirit. Cf. the first stanza of Kallaṭa's *Spandakārikās*: 'He who causes the world to rise when opening his eyes and causes it to set when closing his eyes—him . . . we praise.'

These psychological analogies to metaphysical doctrines have their immediate foundation in the analysis of sensory experience as we find it in connection with the Sāṅkhya. Consult Chatterji, *K. Sh.*, p. 94 ff. and what he says about *buddhi* on p. 103.

60. The highest Shiva, *paramaśiva*, is the more popular designation of the absolute.

61. Transcendency and immanency. *Paramaśiva* unfolds himself by the power of his *śakti* as the universe (immanency). But this is only *one* aspect of himself. In reality, he reaches far beyond into infinity.

62. The noun *cetana* is derived from the same root as *cit* and *citi* (cf. note 7) and means consciousness, spirit. Elsewhere (cf. Garbe, *S.*[2], p. 229) it is used synonymously with the two other terms. Here, however, it is distinct from either and stands for *cit* when in the condition of limitation.

63. The process of manifestation sets in with the rise of a polarity between subject and object in that sole reality which had been, up to that time, completely at rest. Subject and object separate and, for the present, the object becomes repressed by negating it. The universe disappears before the eye of the highest *pramātṛ* (cf. Chatterji, *K. Sh.*, p. 62 ff.). Hence, 'the void, the absolutely void' (*śūnyātiśūnya*) which, however, has nothing to do with the 'void' discussed in note 56.

64. *Cit* is isolated in as far as during this phase it lacks any object. It is to this situation that the two terms *akhyāti* (*i.e.*, non-consideration) and *anāsritasiva* (*i.e.*, 'Shiva who is attached to nothing') have reference.

65. There are 240 worlds (*bhuvana*) according to Barnett, *P. Abh.*, p. 741. On p. 721 he describes these worlds as 'of various shapes, being round, square, triangular and of the form of crescents and umbrellas.'

66. According to Barnett, *P. Abh.*, p. 729, *bhāva* (*i.e.*, entities) are the subjects and objects which go to make up the finite universe.

67. The word *rasa* means both, taste *and* juice, and the passage therefore really reads: '. . . they distinguish themselves in that their *cit*-juice is not dried up.' In this connection we might point to the fact that the gustatory nerve reacts only towards solutions.

68. In citations taken from *Āgamas* and *Tantras* there often appear feminine vocatives. This is due to the fact that the doctrines expounded in these works are frequently cast in the form of a dialogue between Shiva and his wife. On *Āgama* cf. note 128, on *Tantra* note 130.

69. The word *bhairava*, a derivative from *bhīru*, means horrifying. Generally it refers to Shiva, being a popular name of his. As such it reminds one strongly of his original character as that of the terrible Rudra of the Vedas. The 'three heads' (*trisiras*)—from which this *Āgamic* work received its name—are in all likelihood an outcome of the religious imagination of the people. (Compare the idea of Shiva's having three eyes). Speculatively, however, these three heads may have been brought in connection with the three fundamental principles of this and other Shivaite systems, *viz.*, *pati*, *pasu* and *pāsa*.

70. The two works mentioned above are thus designated as parts of the *Āgamic* literature. On *Āgama* see note 128.

71. This *sloka* obviously is meant to illustrate the pure nature of *cit* in symbolizing (*khyā*) it by light. Light constitutes *cit*; the negation of light, therefore, amounts to a negation of *cit* also.

72. The term *jīva* (*i.e.*, living being, the individual soul) is synonymous with *pas'u*.

73. Meant are the works of the Kashmir school in contradistinction to the *Āgamas*. On *Spanda* cf. note 1.

74. As it stands, this quotation is unintelligible, cut loose as it is from its context. A footnote of the editor may throw some light on it. 'Reflecting on the meaning of non-sensical phrases like "The embankment wants to tumble down" [one must ask oneself] : how can there be a wish in [such] a soulless embankment ?' Speaking figuratively we attribute will and desire even to lifeless objects. Similarly we ascribe wrongly to *jīva* what really applies to *Paramas'iva* only.

75. The concept *vikalpa* (*i.e.*, change, diversity, doubt, hesitating reflection) originated with the Yoga ; cf. *Yogasūtra* 1, 6, 9, 42 in Deussen, *G. Ph.*[3], p. 511 ff. According to Barnett, *P. Abh.*, p. 723 (commentary to stanza 11) *vikalpa* is 'cognition of an object as characterized by differentiation from another (*anyāpoha*).' To express it more in the phraseology of Yogamuni (cf. Abhinavagupta, *P. Y.*), the object proper of *vikalpa* comes to be displaced by another one for its sake.

To further clear up this concept it is said in the commentary to stanza 68 (Barnett, *P. Abh.*, p. 738): 'The Yogi . . . renounces such "imaginations" (*vikalpāḥ*) as "I am a fettered soul, embodied and bound by *karma*, these children and wife are mine, by this work I shall obtain paradise or hell." Being inspired by the absolute consciousness, he casts such ideas away into the "radiance of the Self" . . . and renders himself one with the transcendental subject . . .'

Hence, *vikalpa* is every thought of the individual soul which draws distinctions, contrary to truth, between the individual objects by bringing some in relation to oneself and excluding others, thus limiting the self.

76. The term *citta* (*i.e.*, thought, consciousness, spirit) refers to the organ of thought of the individual soul. Of the same root as *cit* and *cetana* (cf. notes 7 and 62) the expression is rather aptly

chosen in that the common root already suggests an affinity between the principles which these three termini represent.

According to Kṣemarāja, *ShSV.*, 73, 8, the concept *citta includes* the three inner senses of *buddhi*, *ahaṁkāra* and *manas* and thus becomes a synonym for *antaḥkaraṇa* (inner organ). Of this later on. But according to Schomerus, *Sh. S.*, 138, *citta ranks with* these three inner senses, being fourth and lowest. This is the theory of the Tamul Shivaism which is thus seen to be in contradiction to the Kashmir system.

77. By *vidyā* here is meant the fourth of the five *kañcukas* (see note 11), the impure knowledge (*aśuddhavidyā*), in contrast to the *śuddhavidyā* mentioned in note 11. *Vidyā* is the principle of limitation which compels the individual soul to exclude (cf. note 75) all other objects from vision in order to become thoroughly conscious of one. Therefore, *vidyā* underlies *vikalpa*.

78. For the meaning of *samādhi* consult note 5.

79. The term *śuddha-adhvan* (*i.e.*, the pure, or, perfect path) designates the sphere of the five highest principles from *śuddhavidyā* to Shiva. The *pramātṛ*-ship of the pure path with its two highest principles extends beyond the *pramātṛ*-ship of the *vijñānākalas*. The concluding words, 'highest degree', would indicate this.

80. For *pralayākalas* and *sakalas* consult notes 55 and 56.

81. These are the three *guṇas*, really, 'strands twisted into a rope.' The conception originated with the Sāṅkhya. The three *guṇas* represent the three constituents of primary matter (*prakṛti*):

(*a*) *Sattva* (*i.e.*, goodness) is by nature that quality of things which rouses contentment within us. It is light, not heavy or oppressing, and clarifying. Its purpose is to enlighten.

(*b*) *Rajas* (*i.e.*, passion) is that quality in things which stirs dissatisfaction within us. It is stimulating and, hence, agile. Its purpose is to urge on.

(*c*) *Tamas* (*i.e.*, darkness) is that quality in things which leaves us in a state of indolence. It is heavy and oppressing, paralyzing our emotions, and generally impeding. To hinder, thus,

is its purpose. (Thus according to Deussen, *G. Ph.*[3], 1, III, p. 428, explanation of *Sāṅkhykārikā* 13).

The triad of *guṇas* corresponds to the triad of *sukha* (*i.e.*, pleasure), *duḥkha* (*i.e.*, sorrow) and *moha* (*i.e.*, confusion, delusion). Indeed, they are interchangeable (cf. Abhinavagupta, *P. Y.*, 51, 2). The *guṇas*, or their corresponding psychical elements combine to make up the experience of the *pas'u*, the individual soul.

82. Since, as was said before, *pati* and *pas'u* are in reality identical, our system has, therefore, to find a corresponding triad for the *pati* state. Consequently, the system establishes for *pati* the triad *jñāna* (*i.e.*, knowledge), *kriyā* (*i.e.*, activity) and *māyā* to which little importance is attached elsewhere.

We are not surprised when *māyā* is included in the pure sphere of Shiva, because we know that our system reckons besides the ordinary *māyā* (*as'uddhamāyā*, *i.e.*, impure *māyā*), also with a *s'uddhamāyā* (*i.e.*, a pure *māyā*) which is identical with the highest *s'akti* of Shiva.

83. *Citi-s'akti* is a synonym for Shiva-*s'akti* or, preferably, simply *s'akti*. Cf. notes 6 and 11.

84. The *māyāpramātṛ* is the subject of knowledge of the impure path, in the sphere of limitation. It consists of *pralayākalas* and *sakalas* ; see notes 55-6.

85. The term *pradhāna* (*i.e.*, basic element) does not in this passage refer to the *Sāṅkhyan* much-liked *pradhāna*, meaning primary matter, a synonym for *prakṛti* and *avyakta*. Rather, it is the material which especially the organ of thought of the individual soul, *citta*, busies itself about, fashioning its creation—which is the empirical world—out of it.

86. In the world rest, *citta* cannot avail itself of the body and of life as a *pradhāna* for its activities. However, the *saṁskāras* (*i.e.*, impressions, after-effects) are at its disposal. These are the imprints received in a former existence (in the *sakala* state ; cf. note 55) due to contact with the world of bodies. Being a part of *puryaṣṭaka* (cf. note 94), the vehicle of the *saṁskāras*, *citta* wanders with it from existence to existence. See Kṣemarāja,

ShSV., 73, 8 (commentary to *sūtra* 1 of the 3rd *unmeṣa*): '*Citta* migrates—*i.e.*, goes from womb to womb—being attached to the functions of *sattva* and the other *guṇas* (cf. note 81), because it is ignorant of the fact that its true nature consists in *cit*.'

87. That he should do thus is due to *citta*. By *vyutthita* (*i.e.*, really, one who has turned away from something, is distracted) these texts characterize a person who enjoys the ordinary, everyday affairs of the world, has, therefore, an antithetical character to that of a Yogin. The verbal noun, *vyutthāna*, designates the activity of such a person, which is opposed to *samādhi*. On this point consult *Yogasūtra*, 3, 9, 37, in Deussen, *G. Ph.* [3], pp. 529 and 533.

88. The text reads '*māyīyaḥ pramātā*.'

89. These are the 77 *sūtras* ascribed to Vasugupta which constitute the foundation of Kashmir Shivaism.

90. The inherited intellectualism of the Indian doctrines of salvation is rather prominent here. He who does not attain this knowledge of the *ātman* with all its finally ramified details will not partake of salvation. On the different means of salvation to be found within our system consult note 133.

91. By their predilection for enumerations our philosophers prove their relation to the followers of the Sāṅkhya. However, we believe that just this passage shows better than any other that it is by no means a mere *passe-temps*. If salvation does depend on the correct knowledge of all these details of which none must be forgotten or overlooked, then it is natural, in the interest of the catechumen, to make use of this aid to memory.

92. *Jaḍa* (*i.e.*, cold, rigid, soulless) characterizes the purely material, the object of which another may be conscious but which is not conscious itself (cf. Garbe, *S.*[2], p. 374).

93. The term *svātantrya* (*nomen abstractum* of *svatantra*, cf. note 9) designates this resolve of *Śivabhaṭṭāraka* to become limited as an act of spontaneity. It is not merely a link in the causal chain: it is a creative act, a *primum datum*.

94. The body is frequently compared to a city with nine gates. Here, *puryaṣṭaka* (*i.e.*, the eightfold in the city) refers, as in the

other Shivaite systems, to the subtle body, elsewhere called *sukṣma-s'arīra* or *liṅga*, the vehicle of the *saṃskāras* (cf. note 86). The *puryaṣṭaka* is that part of an individual which—unlike the gross body (*sthūlas'arīra*)—is not cast off at death, but migrates from existence to existence, thus guaranteeing the continuity of personal identity throughout the cycle of births (*saṁsāra*).

As to what the eight parts of the body are, opinions differ greatly. The fourth Appendix to our text edition gives on p. 69 as an explanation of the term the five *tanmātras* (*i.e.*, elements, or, fine elements) and the three inner senses of *manas*, *ahaṁkāra* and *buddhi* (cf. note 76). Different explanations offer Mādhava in the *Sarvadars'anasaṁgraha* (cf. Deussen, *G. Ph.*[3], 1, III, p. 320 f.) and Iyengar, *ShSV.*, Introduction, p. 42. But they agree with reference to the three inner senses.

95. Only 35 principles are named here. We could hardly be said to be amiss if we see in this departure a concession to mnemotechny. Moreover, it was natural to add to the five times five principles of the Sāṅkhya two times five more, instead of eleven. The reduction to 35 principles is easily accomplished by taking *māyā* not as a separate principle, but as a general concept including the five *kañcukas*.

96. The expression *saptapañcakasvabhāva* means 'consisting by nature of seven pentads.' Or, if we force the interpretation of the compound a little we may translate 'consisting by nature of a heptad and a pentad.' Above all, this term has reference to the seven pentads of principles and is meant to indicate at the same time that Shiva becomes the seven *pramātars* on the one hand and, on the other, assumes five aspects. However, these seven classes of *pramātars* (cf. note 40) have nothing to do with the seven groups of principles, while the five aspects (cf. note 97) may but loosely be brought into relation with the five principles of the pure path; they could never be identified with them.

97. The following are the five main aspects of the *s'akti* of Shiva and, hence, ultimately of Shiva himself:

(*a*) *Citi-s'akti* (*i.e.*, the power of the spirit);
(*b*) *ānanda-s'akti* (*i.e.*, the power of bliss);
(*c*) *icchā-s'akti* (*i.e.*, the power of will);
(*d*) *jñāna s'akti* (*i.e.*, the power of knowledge);
(*e*) *kriyā-s'akti* (*i.e.*, the power of action).

Of these the first manifests itself especially in the principle of Shiva (*tattva* No. 36), the second in that of *S'akti* (*tattva* No. 35) etc. Chatterji, *K. Sh.*, pp. 62-75 endeavors to prove that these relations between the five highest suchnesses and the five main aspects of *s'akti* are founded on fact. But the impression remains that they represent two trains of thought that have developed independent of each other and have only later on been brought together, not without arbitrariness and artificialities.

98. The term *akhyāti* (*i.e.*, non-consideration) is to be distinguished from *akhyāti* discussed in note 64. In the present passage it is the failure to recognize the true nature of the *ātman*; cf. Barnett, *P. Abh.*, pp. 723, 725, 741, etc.

99. Shiva causes both, salvation and bondage. The decision rests with man and depends on his knowledge.

100. Different from its use dealt with in note 2, *sthiti* (*i.e.*, 'the standing') here marks the point at which the philosophic speculation on its way to greater and greater abstractness must 'halt'. Therefore, it is the primary or the principle.

101. Again a simile borrowed from theatricals; cf. note 38. This shrewd comparison enables the author to vindicate the relative truth of all systems, even down to materialism, no matter how much they may differ from his own conceptions. Everyone of them has beheld the *ātman* in one of its impersonations and everyone, therefore, knows part of the truth. True, in order to realize the highest truth one must look behind these masks. It is the conviction of the author that only his school and those likeminded have accomplished that.

This passage is typical of the characteristic Indian bend towards inclusiveness—*sit venia verbo*—of the willingness of the

Indians to see and acknowledge behind the different forms of expression the common, basic idea. Keyserling, perhaps, goes too far in his *Schöpferische Erkenntnis* when he says that the Hindus are always conscious of their philosophemes being but symbols of their meanings, but words for what cannot be expressed in language. Nevertheless, he thereby calls our attention to an essential difference in philosophy between the point of view of the Indians and our own. The Indian does not take the philosophical system as such as serious as we do. What he regards as essential is not the system but the fact that its originator or adherent endeavors to find by it the absolute and, hence, salvation. Consequently, the Indian is enabled to hold two logically exclusive points of view ('*darśanas*') at one and the same time. Cf. the combination of Sāṅkhya and Vedānta in Bhagavad Gītā and elsewhere, but above all, the recognition of Vaiśeṣika, Nyāya, Sāṅkhya, Yoga, Mīmāṁsā and Vedānta as six orthodox systems, despite their rather diverging forms and tendencies.

102. In what follows the author attempts to demonstrate the correctness of the *sūtras* on the systems known to him. As is the usual practice (cf. Mādhava's *Sarvadarśanasaṁgraha*), in enumerating them he starts with that doctrine which has the least affiliations with his own. Then, ascending higher and higher, he gradually approaches truth, which is attained in his own system. Remarkable is the unprejudiced way in which our author places the two orthodox systems of Nyāya and Mīmāṁsā right after the despised Cārvākas and before the heretic Buddhists and the Mādhyamikas, a variety of the latter. However, we grant, that, generally speaking, the *tattva* series of the Trika was for him decisive. That is to say, his classification of doctrines depended on the problem as to whether the fundamental principle of any particular system could be identified with a lower or higher *tattva*.

103. On the Cārvākas or materialists—so-called after Cārvāka who was one of the founders of the doctrine—cf. Deussen, *G. Ph.*[3], 1, III, p. 194 ff. Whole textbooks have not come down to us. Their literary fragments have been gathered from quotations by

Hillebrandt, *Zur Kenntnis der Indischen Materialisten* (*Festschrift* for E. Kuhn). There we can find also this very citation with which Kṣemarāja presents us; the characteristic *sūtra* is supported by S'aṅkara, Haribhadra and the commentary to the *Kusumāñjali*.

104. On the Nyāya, the system of Indian logic and dialectics, cf. the section in Garbe, *S.*[2], p. 174 ff. which, though short, gives the essential points.

105. In regard to the *termini technici buddhi*, *jñāna*, etc., we have to bear in mind here and in the following that our author takes them in the sense that fits his system. He does so without concerning himself with what the followers of other systems understand by them. Thus, *buddhi* is the highest of the three inner senses (cf. note 76), and appears in the series of *tattvas* as the 23rd principle. It is the power of judgment, a reminiscence from the sphere of pure knowledge. Thus, an organ of the individual soul and a vehicle of universal and abstract ideas, *buddhi* judges and regulates the concrete objects of experience by measuring them on those normative and universal ideas (cf. Chatterji, *K. Sh.*, p. 106 ff).

106. The term *jñāna* here is, of course, to be discriminated from the aspect of *s'akti* (cf. note 97) bearing the same name. In our passage it refers to that kind of knowledge which is common to all living beings, namely, the knowledge that is mediated by the senses (and, hence, is false). Cf. Kṣemarāja, *ShSV.*, 11, where the second *sūtra* reads in the form Kṣemarāja approves: '*Jñāna* is bondage' (see *ib.*, 24, 9 and 125, 12). For the double meaning of *jñāna* cf. Garbe, *S.*[2], p. 371, note 4: his first definition of *jñāna* paraphrases exactly what our author understands by it: 'The mechanical functions of knowledge belonging to the inner organs and originating under the influence of the objects.'

107. This statement concerning the identification of *ātman* with the void as maintained by the Naiyāyikas has its reason in that these philosophers hope to find salvation from *saṁsāra* in a state of absolute unconsciousness (cf. Garbe, *S.*[2], p. 175).

108. On the *Mīmāṁsā*, more correctly *Karmamīmāṁsā*, the doctrine which teaches salvation by ritualistic works, cf. Deussen, *G. Ph.*[3], 1, III, p. 389 ff.

109. *Upādhi* (*i.e.*, *appositio*) is everything that is related to a thing without really belonging to it or without ever entering any close connection with it (Garbe, *S.*[2], p. 231).

110. The soul (*ātman*) is capable of being apprehended directly in the experience of the 'I'.

111. Saugatas (*i.e.*, followers of Sugata) is an appellation of the Buddhists. Sugata (*i.e.*, one who fared well) is, like Tathāgata, an honoring surname of Siddhārtha Gotama.

112. Of the various metaphysical systems which—contrary to the master's will—soon sprang up within Buddhism our author may have in view the *Kṣaṇikavāda*, *i.e.*, the doctrine of momentary destruction. The expression *jñānasaṁtāna* (*i.e.*, continuity of consciousness) would indicate it. This term is used by the Kṣaṇikavādins to denote a continuous series of conscious experiences. These they think of as points, each of which is connected causally neither with the preceding nor the following one. Only the event of the moment possesses reality.

113. *Śrutyanta* (*i.e*, end of the *śruti*) is synonymous with Vedānta (*i.e.*, the end of the Veda), because *śruti* (*i.e.*, hearing)—as a collective name for all revealed texts—coincides with Veda in the widest sense of the word. Yet, our author does not mean the Vedāntins when he speaks of knowers of the *Śrutyanta*. Rather, he thinks of knowers of the Upanishads in general in accordance with the original meaning of Vedānta.

114. The term *prāṇa* (*i.e.*, wind, breath, life) appears repeatedly in the Upanishads as the fundamental principle (cf. Deussen, *G. Ph.*[3], 1, II, *Index*).

115. By Brahmavādins (*i.e.*, advocates of the Brahma doctrine) we have to understand likewise philosophers who base their teachings on the Veda.

116. The specification 'of non-being' (*abhāva*) shows that we have to do with those Brahmavādins who hold that the world

sprang up from non-being (*asat*). For the Vedic speculations concerning being and non-being, *sat* and *asat*, as the world-ground, consult Deussen, *G. Ph.*[3], 1, II, p. 117 ff. and Geldner, *Der Rigveda in Auswahl, Kommentar*, p. 207 ff. These Brahmavādins, our author remarks rightfully, recognize the primary principle in the void (*s'ūnya*), that is to say, in what the empiricist, but not the metaphysician, regards as void.

117. On the Mādhyamikas, the followers of *Madhyamaka* (*i.e.*, the system of the middle path) who represent a philosophic movement within Northern Buddhism, cf. the article by L. de la Vallée Poussin in the *Encyclopædia of Religion and Ethics.* According to this authority, these philosophers deny not only the reality of the individual (*pudgala*), as do the textbooks of the Pāli canon, but also that of mental phenomena (*dharmas*). Moreover, they negate not only the existence of suffering beings, but also that of the inflicted pain. 'All is void.' To eliminate the *dharmas* associated with the 'thirst' is, in their opinion, possible for him only who has realized their radical irreality.

118. On the Pāñcarātras or Bhāgavatas cf. Deussen, *G. Ph.*[4], 1, I, p. 62; *G. Ph.*[3], 1, III, pp. 36, 259 ff.; Bhandarkar, *V. Sh.*, p. 38 ff.; Garbe, *S.*[2], pp. 63 and 165. The derivation of the name Pāñcarātras is doubtful. It means 'of five nights' and may have originally referred to a festival lasting five nights, or, five days.

119. Here we have to do with the three *padārthas* (*i.e.*, main concepts, categories) of the system. Consult Mādhava, *S.D.S.*, p. 45, where *prakṛti* appears as *acit* (*i.e.*, 'absence of spirit') or *dṛs'ya* (*i.e.*, the visible), Vāsudeva as Īs'vara (*i.e.*, Lord) and the individual souls (*jīvas*) as *citas* (*i.e.*, spirits).

The designation of the individual souls as sparks of the Exalted One must be compared with the ancient simile of the wheel of fire (*alātacakra*); cf. Deussen, *G. Ph.*[3], 1, II, p. 212.

120. In spite of the proximity of the *terminus prakṛti*, *pariṇāma* cannot be taken in the technical sense of the Sāṅkhya, *i.e.*, as meaning 'constant change,' but, rather, 'finally,' 'lastly.' The latter is the common signification when at the beginning of a

compound. There is no reason why the author should use the technical concept in this connection. On the other hand, our translation here is well adapted to the context. For, the Pāñcarātras themselves and the common interpretation of the system as well tell us that the fundamental principle is not *prakṛti*, but Vāsudeva. Nevertheless, it remains uncertain how our author would fortify his contention of the primacy of *prakṛti*.

121. The term *avyakta* (*i.e.*, the unmanifest) is a name for *prakṛti*, primary matter, having been taken over from the Sāṅkhya.

122. On the Sāṅkhyas consult Garbe, *S.*[2]; Oldenberg, *U. B.*, pp. 206-258; Deussen, *G. Ph.*[3], 1, III, pp. 408-506.

123. See note 52 with reference to the Vijñānākalas. Our author identifies them here with the *puruṣas* of the Sāṅkhya. The latter are the souls who have freed themselves by means of *viveka-jñāna* (*i.e.*, discriminating knowledge) from *prakṛti* and are, therefore, liberated.

124. Cf. note 113.

125. Cf. note 116. For *Īs'vara* consult note 11.

126. The Vaiyākaraṇas are the advocates of *vyākaraṇa*, linguistic analysis or grammar. Their doctrine, likewise, makes for salvation and is esteemed highly by Mādhava and our author as well. Judging by the position which the Vaiyākaraṇas occupy here in Kṣemarāja's enumeration (cf. note 102), they must, in the latter's opinion, come very near the truth. For the doctrine of the Vaiyākaraṇas consult Deussen, *G. Ph.*[3], 1, III, p. 398 ff.; also Abegg, *Sphoṭa* and *E. W. K.*

127. The *S'abdabrahman*, the Brahman of the word, is that phase of the revelation of the deity in which it appears as the eternal word (of the Veda). Being a fundamental conception of the *Vyākaraṇa* (cf. Deussen and Abegg, *l. c.*), our author rightly brings it in connection with *pas'yantī*, the Trika concept. For, *Vyākaraṇa* distinguishes two forms of manifestation in the one, eternal Brahman. These are the sum and substance of all objects on the one hand, and the totality of the words that have reference to these objects (*s'abdabrahman*) on the other. The Trika,

similarly, differentiates two forms in *paramas'iva* : from all time the universe of objects has been in him potentially and, likewise, the universe of the thoughts and words yet unuttered. This last one is called *parā* [*vāc*], the highest [word]. It appears as *pas'yantī* [*vāc*], the 'seeing' [word] when the universe is still in the first stages of its development. Being the divine view of the whole universe in its undifferentiated form, *pas'yantī* must yet lie beyond all experience. But, by means of *madhyamā* [*vāc*], the middle [word]. it becomes *vaikharī* [*vāc*], empirical speech (see Chatterji, *K. Sh.*, p. 3 ff.). According to Chatterji, *ib.*, p. 4, note 2, in a commentary to the *Alaṁkāra-Kaustubha*, *vaikharī* is derived from *khra* or *khru*, *i.e.*, nose, or, rather, vocal organ. Though untenable philologically, this speculation, nevertheless, throws light on the Indian conception of *vaikharī*.

For *sadās'iva* see notes 43 and 44. A passage in Pūrṇa-ānanda's *Ṣaṭ-cakra-nirūpaṇa* (cited by Barnett in Grierson and Barnett, *L. V.*, p. 14) bears on the relation of *sadās'iva* to *vāc*. *Sadās'iva* is said to live in *ākās'a*, that is, in the ether or empty space. On the close relation of *ākās'a* and *s'abda* or *vāc* consult Chatterji, *K. Sh.*, pp. 131-4.

128. The *S'aivāgamas*, or, *Āgamas*, κατ' ἐξοχήν represent a group of literature that still remains little known. The name *Āgama* signifies a doctrine which has been transmitted uninterruptedly from one generation to the other (cf. Bühler, *ZDMG*, 36, p. 653). Buddhists and Jains also employ the name for certain portions of their sacred literature. Winternitz, *G.I.L.*, 3, does not make mention of the *Āgamas*.

That much is certain, that they are writings which have been placed by some Shivaite sects beside or, in practice, above the Vedas even as their authoritative religious texts. Farquhar, *O.R.L.I.*, p. 191, names as such the Sanskrit School of *S'aiva Siddhānta*, the Tamul Shivaites, the Kashmir Shivaites and the Vīras'aivas. This group must be distinguished from the following one which rejects the *Āgamas* : the Pās'upatas, the Lakulīs'apās'upatas, the Kāpālikas, Nāthas, Gorakṣanāthīs and Rases'varas.

They enumerate 28 *Āgamas.* According to Schomerus, *Sh. S.*, p. 14, they are divided into two groups : ten *Āgamas* of a higher and eighteen of a lower origin. To these must be added a great number of so-called *Upāgamas, i.e.*, auxiliary texts.

Schomerus, *Sh. S.*, p. 15 says : 'Every *Āgama* is said to consist of four parts, called *kāṇḍa* : *vidyākāṇḍa*, or *jñānakāṇḍa*, *yogakāṇḍa*, *kriyākāṇḍa* and *caryākāṇḍa*. They say, the *jñānakāṇḍa* leads to the knowledge of God and *yogakāṇḍa* to the concentration of the mind upon an object. The *kriyākāṇḍa* supplies information concerning all functions necessary for consecrating an image of the deity, beginning with the digging preliminary to laying of the foundation. The *caryākāṇḍa* teaches the method of worshipping.'

Of immediate value to us here is one of the statements by Iyengar, *Outlines*, p. 151 ff. concerning the contents of the *Āgamas* : 'Shivashakti . . . is the cause of the bondage of all beings and also of their release. She is the eternal Word, the subtle link between concept and utterance. To this is attached the whole doctrine of *mantras*. The theory of the existence of a system of Yogic nerves and circles in the body is taught' (cited according to Farquhar, *O.R.L.I.*, p. 195). With this is to be compared the discussion in note 201.

According to Chatterji, *K. Sh.*, pp. 8 and 10, the *Āgamas* contain a dualistic doctrine or at least have been interpreted in a dualistic or pluralistic sense before Vasugupta established the Kashmir School of Shivaism.

Opinions differ widely as to the age of the *Śaivāgamas.* Farquhar, *O. R. L. I.*, p. 194, thinks they are of recent origin and places them, however very provisionally, into the seventh or eighth century A.D. Schomerus, *Sh. S.*, p. 12, on the other hand, believes he is justified in saying that at least the beginnings of the *Āgama* literature reach back to pre-Christian times. And, from the archaic meters, words and forms, V. V. Ramanan (according to Schomerus, *l.c.*) draws the conclusion that the *Śaivāgamas* are not later than the first Buddhist council. Confer besides Farquhar, *O.R.L.I.*, *Index*, also v. Glasenapp, *H.*, p. 201 ff.

129. By *ārhatas* (*i.e.*, the dignified) our author means the Jains. For information about them the article by Hermann Jacobi in the *Encyclopædia of Religion and Ethics* may be consulted. In metaphysics the Jains maintain the eternal existence of matter which consists of atoms. All things are made up of the manifold combinations which these atoms enter. The atoms are not constant by nature, but are subject to change or development which consists in that the atoms assume different qualities (*guṇas*).

130. The Tāntrikas profess the doctrines laid down in the *Tantras*. Since the *Tantras* are the textbooks of the S'āktas, Tāntrikas and S'āktas must, therefore, be identical. Originally, *tantra* means weaving-loom, then warp and, finally, foundation, norm, rule. Only very recently has the *Tantra* literature become better known through the publications of Arthur Avalon (pseudonym for J. C. Woodroffe). The *Tantras* are very closely allied to the *Āgamic* literature discussed above. That the limits between the two are not sharply drawn may be seen already from the fact that the names of both are often used promiscuously. Indeed, at times their identity is asserted (cf. Schomerus, *Sh. S.*, p. 16, and Chatterji, *K. Sh.*, p. 7 ff.).

Like in the *Āgamas*, in the *Tantras* also four *kāṇḍas* (see note 128) are differentiated. What is given by Farquhar, *O. R. L. I.*, p. 200, as the contents of the *Tantras* coincides strikingly with the contents of those parts of our text which deal mainly with the concepts of *s'akti*, *mantras*, *nāḍīs* and *cakras*. See note 201 and *Introduction*, Section VII.

According to the passage of our text, the Tāntrikas believe in a transcendent *ātman*. For the S'āktas, consult Macnicol, *I. Th.*, p. 180 ff.

131. Only the *S'aivāgamas* can be meant here by texts teaching the immanency of the *ātman*, as our author says. They are called *āmnāya* here, which is a synonym for *Āgama*.

132. Differing from both, Tāntrikas and the followers of Shivaism, the Trika teaches the transcendency as well as immanency of the *ātman*. Cf. note 61.

133. Should knowledge—as a means to salvation—not have been granted, there remains still the possibility of becoming liberated by the grace of Shiva (see note 6) who, from his own free choice (*svātantrya*), grants it to whomever he may choose. Though, according to Barnett, *P. Abh.*, pp. 719 and 746, grace is a mere factor within salvation by knowledge, in our passage it is a way of salvation independent of and side by side with it. The way of grace, we grant, is like a foreign element in a system otherwise thoroughly philosophically oriented, being mentioned occasionally and in passing only. It is one of those outspoken theistic elements which come to the foreground more in the Shivaism of the Tamul South than in the Shivaism of Kashmir. Confer the central importance of the dispensation of grace in the hymns of Māṅikka-Vās'āga (Schomerus, *H. M.*).

134. Cf. Chatterji, *K. Sh.*, p. 146.

135. The three following quotations are meant to merely substantiate the last sentence. They have nothing to do with the enumeration of the systems as such.

136. Desire always causes bondage. Salvation presupposes freedom from all desire, even the wish to be liberated.

137. A second explanation with a totally different aim is added to the first interpretation of the *sūtra* (cf. note 28). First, the interpreter enlarged upon the principles of the various philosophical systems, and now he is concerned with the psychological conditions of the Yogin. This bifurcation in the interpretation of one and the same *sūtra* is conditioned by *dars'ana* and *sthiti*, which terms allow of a variety of explanations.

In the beginning, *dars'ana* was taken in the sense of 'system' which, though secondary, may however be thought of first in a philosophical treatise. But here, *dars'ana* is understood in its original meaning of 'seeing' which, however, is further developed into that of 'perception' in general.

Here as in the first explanation, *sthiti* is used in a sense that comes close to the original meaning of 'coming-to-a-stop.' Yet, here it does not mean the stop put to any philosophical speculation

(cf. note 100), but 'coming-to-a-standstill' and, hence, 'cessation' (*viśrānti*), in particular the cessation of the external perception in the consciousness within when it has achieved the identity of the perceived object with the perceiving subject.

138. For this translation which, of necessity, is more of the nature of a paraphrase see Barnett, *P. Abh.*, p. 722 verse 10 with commentary.

139. In everyone of these *sthitis* Shiva reveals himself to the Yogin. The simile of the impersonations or rôles would, however, fit better the first interpretation of the *sūtra*—a supposition borne out by the fact that the first explanation rather than the second one portrays the thought of the author of the *sūtra* (cf. note 8).

140. The 'fourth' (*turīya* or *turya*) condition of the soul, as the highest condition of pure spirituality, follows the three conditions of waking (*jāgrat*), dreamsleep (*svapna*) and dreamless deep sleep (*suṣupti*). In our system, however, *turīya* appears personified in female form as the 'high Lady'—an aspect of the manifestation of *parāśakti*. But what is more significant, *turīya* occurs in closest relation with the following three *kṛtyas* (cf. note 2): emanation, stabilitating and re-absorption. This is in harmony with the commentary on *ShSV.*, *sūtra* 38 of the third *unmeṣa* where *turīya* is said to be the source of all these three *kṛtyas*. Having become one with the world-spirit in *turīya*, the Yogin accomplishes the creation of the universe no less than its stabilitating and destruction (cf. note 50). The concept *turīya* which, originally, was purely psychological, is here psychological and cosmological at one and the same time. Moreover, in this place clearer than elsewhere, there comes to the foreground the idea that knowledge and existence are identical—an idea which is fundamental not solely to our system but to others as well.

141. Cf. *sūtra* 7.

142. Instead of *avaleha* (*i.e.*, 'licking') which our text has and which is meaningless we prefer the reading of *kha* : *avahela*, from the root *hīḍ* (middle), meaning 'being careless, reckless.'

143. A final remark, no less deep than beautiful: what we care for moves and takes possession of us.

144. A *saṁsarin* is one who is subject to *saṁsāra*.

145. Cf. note 76. The concept is taken over from the Sāṅkhya and coincides in general in regard to its meaning with the *terminus* as the Sāṇkhya uses it. On *buddhi*, *ahaṁkāra* and *manas* confer the copious and shrewd observations of Chatterji in *K. Sh.*, pp. 93-117.

146. Also this concept has been taken over by the Trika from the Sāṅkhya. There are five senses of perception, called *buddhīndriyas* or *jñānendriyas*. In proper sequence they are:

(*a*) The sense of hearing (*s'ravaṇendriya*);
(*b*) The sense of touching (*spars'endriya*);
(*c*) The sense of seeing (*dars'anendriya*);
(*d*) The sense of tasting (*rasanendriya*);
(*e*) The sense of smelling (*ghrāṇendriya*).

Cf. Chatterji, *K. Sh.*, p. 117 ff.

147. This concept too originates from the Sāṅkhya. There are, likewise, five senses of action, called *karmendriyas*. In proper order they are:

(*a*) The ability to speak (*vāc*, really 'voice');
(*b*) The ability to grasp (*hasta*, really 'hand');
(*c*) The ability to move about (*pāda*, really 'foot');
(*d*) The ability to evacuate (*pāyu*, really 'anus');
(*e*) The ability to enjoy sexually (*upastha*, really 'lap').

Cf. Chatterji, *K. Sh.*, p. 117 ff.

148. The good no less than the evil deed is *karmamala* (see note 53). And, *vice versa*, there springs as little disadvantage for the perfect soul from an evil deed as from a good one. Essentially like all Indian religious philosophies our system is ethically neutral. Everything depends on knowledge alone. Very characteristic in this respect is the 70th stanza in Abhinavagupta's *P. Y.*, which reads:

> A hundred thousand horse-sacrifices he offers up.
> Brahman murder he commits a hundred thousand times.
> With thought on highest truth, untouched by merit or blame, he remains unstained.

The horse-sacrifice is the most meritorious deed, the murder of a Brahman the most heinous one, according to the old Brahmanic view.

149. The exact correspondence between these five *s'aktis* and the five *kañcukas* starting with *kalā*, etc., ought to be noted. One will then be enabled to make the latter (cf. note 11) more precise in their meaning.

150. 'The monism of the Lord' is the author's designation of his own system. Confer note 36.

151. The term *s'uddhetarādhvan* means the path that is different from the pure one, called also *as'uddhādhvan*, *i.e.*, the impure path. To distinguish it from the pure path (see note 79), it characterizes the sphere of the 31 lower suchnesses from *māyā* to the earth which are the principles of the limited subject-object.

152. The author attempts to discover the five cosmic processes (see note 2) in five psychological ones—however not without force and scholastic artificialities. The fourth point which he makes remains entirely obscure, and none of the three readings supplies a satisfactory meaning. The one we selected is the reading of codex *ka*.

153. This work by our author has been preserved and has likewise been edited in the *Kashmir Series of Texts and Studies*.

154. The term *Māhes'varya* means 'being a great Lord' and is a *nomen abstractum* of *mahes'vara*, 'the great Lord,' *i.e.*, Shiva. It denotes the state of the perfected soul in which the latter is conscious of its identity with Shiva.

155. The concept *jīvanmukta*, *i.e.*, liberated during lifetime, is met with elsewhere also.

156. This sentence defies adequate interpretation. Perhaps, we are to bring it in relation with a remark in the concluding section of the commentary on the last *sūtra* which is to the effect that one should always busy oneself with the *ātman*, being firmly

determined and thus excluding every activity that may have a different aim.

157. The psychological interpretation of the five processes begun in the commentary to the last *sūtra* is continued here.

158. The macrocosmic emanation is identical with the microcosmic process by which the world of sense appears due to the perceptual processes of seeing, hearing, etc. The forces (*śaktis*, cf. note 15) which are at work in perception are called goddesses—a concession to the popular polytheism.

159. To the macrocosmic phase of 'stabilitating' there corresponds the psychological state of a natural delight in the phenomenal world. The cause of the existence of this world is the pleasure which we find in it.

The change of the subject here is necessitated by the context, though it is not expressed formally in the text.

160. To the macrocosmic re-absorption there corresponds the psychological experience of the Yogin when, in his meditation, the empirical universe is vanishing. The word *vimarśa* means really 'touching', then investigating, scrutinizing, reflecting. We have rendered it by 'meditation.' According to Kṣemarāja, *ShSV.*, 116, 14, it is the experience of the Yogin by which he acquires knowledge of the true nature of his own self ; *ib*, 120, 4 we read that it consists in *turya* (see note 140) and *camatkāra*. This latter expression is peculiar and offers an opportunity for studying the inner experience of the Yogin. It means 'to cry "*camat*"', that is, to exclaim with astonishment. Thus, the word describes the moment of ecstasy when the Yogin is becoming enlightened.

161. 'The mountain of manifoldness' is the error which makes us differentiate between subject and object, between the all-soul and the individual soul.

162. This quotation whose origin the editors of our text consider uncertain breathes a different spirit from our system. Loving devotion (*bhakti*) in this stanza contrasts with *samādhi* ('retreat') which elsewhere (see note 5) is regarded as a means of salvation. The 'you' sounds altogether too theistic for our

system; for here we ultimately have to transcend the 'you' in order to reach the 'pure I'. The stanza might come from a text of the Shivaite Bhakti movement, if not from a Vishṇuite text. Presumably, it was quoted by Kṣemarāja just on account of the verb *paramarś* (from the same root as *vimarśa*) which is used in it. About the Shivabhakti consult Macnicol, *I. Th.*, p. 160 ff.

163. To the macrocosmic concealment (*vilaya*) which takes place in the phase of the world rest there corresponds the state of the individual soul which—though experiencing re-absorption in virtue of *vimarśa*—has, nevertheless, not yet reached ultimate liberation. The *saṁskāras* keep the soul in *saṁsāra* by producing a germ or seed (*bīja*) for a future existence. Although the *saṁskāras* may have been neutralized in *vilaya* for a time—take it as a cosmic or a psychic event—they resume their activity at once in a new *sṛṣṭi* and create new *saṁsāra*. The Yoga distinguishes between two kinds of *samādhi*. First, the *sabīja-samādhi* (*i.e.*, the *samādhi* that is still burdened with *bījas*), so-called because the dispositions (*saṁskāras*) still continue to have an influence in it; secondly, the *nirbīja-samādhi* (*i.e.*, the *samādhi* that is free from *bījas*), so-called because all dispositions have disappeared therein. On this doctrine which corresponds exactly to and probably is the foundation of the Trika doctrine developed here, consult Garbe, *S. Y.*, p. 44.

164. For the change of the subject see note 159.

165. The fifth *kṛtya*, that is, *anugraha* or the dispensation of grace (cf. note 2), is strangely referred to in the *sūtra* by a term which elsewhere applies to the fourth *kṛtya*. It is, therefore, natural to assume a corruption of the text of the *sūtra*. However, *anugraha* is purely psychological and has really nothing that would correspond to it in the cosmological scheme. Especially at this point one is impressed by the scholastic way of thinking constructively. With the idea of the number five in mind one added a psychological conception, the dispensation of grace, to the four original conceptions of a purely cosmological character, to wit, emanation, stabilitating, reabsorption and concealment which

were only subsequently interpreted psychologically also. Dispensation of grace can, of course, not be interpreted cosmologically and, hence, it has in the cosmological series really the function of a mere hanger-on. For psychology and soteriology, however, *anugraha* is most important, for it signifies the final triumph over those four processes of *saṁsāra* which is accomplished in salvation (cf. note 2).

The following is meant to explain the expressions of *haṭhapāka* and *alaṁgrāsa*. Both terms have reference to the ultimate disappearance of all factors leading to further *saṁsāra*.

The term *haṭhapāka* means 'violent cooking' or 'bringing to maturity persistently, unswervingly.' Perhaps it corresponds to the *malaparipāka* of the *Śaivasiddhānta* which Schomerus, *Sh. S.*, p. 282, defines as follows: '*Malaparipāka* means . . . that the influence of *āṇavamala* upon the soul is suppressed, that it is but loosely connected with the soul like a ripe fruit with the tree . . .' Liberation through *anugraha* or *śaktinipāta* immediately follows *malaparipāka* as it would *haṭhapāka*. Moreover, *haṭha*, the first part of our compound, reminds one strikingly of *haṭhayoga*, the designation of the later and more intense and complicated form of Yoga (cf. note 182).

The term *alaṁgrāsa*, *i.e.*, 'devouring plenty', is explained in *sūtra* 14 and the commentary thereto.

Both, *haṭhapāka* and *alaṁgrāsa*, belong to those formations of concepts which indicate a connection between Yoga and the age-old fire-penance (cf. the earliest word for asceticism: *tapas*, *i.e.*, heat, glow).

166. In this place a bit of ancient, real magic is protruding into our system. The author is conscious of its inferiority. He mentions it, therefore, only by the way and where he dwells at greater length on this part of the old traditional teaching, as in the *ShSV.*, he places this magic conception as *śāktopāya* (*i.e.*, that particular means [of salvation] which employs *śakti*) after or below *śāmbhavopāya* (*i.e.*, that particular means [of salvation] which has Shiva as norm). The latter, being a philosophic discipline founded on

knowledge, corresponds to what has thus far been developed in our text. Nevertheless Kṣemarāja did not quite want to relinquish any reference to the *mantras*: tradition had too great an influence. On the other hand, these magic conceptions and practices are very intimately connected with those profound ideas which turn around the eternal word (*parāvāc* or *parāvāks'akti*) and which we discussed in note 127.

167. The basis of this form of magic is furnished by the assumption of a secret correspondence between the *s'aktis* of the universe and the sounds of the [Sanskrit] language, or, rather, the letters of the [Sanskrit] alphabet. We may even speak of an identity of *s'aktis* and sounds and not merely of a correspondence between them. The philosophical reason for this identity is as follows. There are the two highest forms of Shiva's manifestation (see note 127), *parās'akti* as the sum total of all objects and *parāvāc* as the sum total of the corresponding words. As these two are ultimately identical, so also the different *s'aktis* which have their origin in *parās'akti* and form the world of objects and the individual sounds which have their origin in *parāvāc* and constitute the world of speech. He who masters all sounds by rightly making use of the *mantras* (*i.e.*, the magic formulas) which are made up of them, is master also of the whole circle of *s'aktis* and consequently of the highest *s'akti* as well. In the end, such mastery amounts to the same as having knowledge and leads, therefore, to *s'aktipāta* and, hence, to salvation. But the *mantras* as such represent merely a linkage of sounds which are totally ineffective. How they become effective is shown by our author in the *ShSV.* (cf. Iyengar, *ShSV.*, p. 358 with note and p. 359).

168. 'Perfect consciousness of the "I"' (*pūrṇa-ahaṁ-vimars'a*) is the consciousness of the identity of self and universe. The real meaning of *vimars'a* is scrutiny, deliberation; cf. the *vimars'ana* of p. 24*b* which we have translated by meditation. The term is rendered by Barnett sometimes 'reflection', other times 'intelligence'; Iyengar translates 'meditation,' 'discriminative inquiry,' 'consciousness.'

169. The Devanāgarī and the other Indian alphabets that are modelled on the same principle really end with the lingual *ḷ* and comprise 48 letters. Of these 14 are vowels, 5 gutturals, 5 palatals, 5 linguals, 5 dentals and 5 labials; to these must be added 4 semivowels, 3 sibilants, *h* and *l*. Vīraṇācārya, the author of the *Sivajñānapradīpikā*, Bhojadeva, the author of the *Tattvaprakāsikā*, as well as other writers of *Āgamic* literature (cf. Barnett, *P. Abh.*, p. 719, note 1) who develop the same theory mention the sounds or letters from *a* to *ḷ*. Our author, however, who is much interested in the number five adds to these letters of the alphabet proper some consonant combinations so as to bring the number of sounds up to 2 times 5 times 5. He adds *kṣa* because it has a sign of its own; but what are the others he may be thinking of?

In the *ShSV.*, 44, 12 Kṣemarāja further mentions 50 entities in which the universe differentiates itself. He then enlarges upon the correspondence between sounds and *saktis* in 60 ff., in the commentary on the seventh *sūtra*, in the second part treating of *sāktopāya* (see note 166). The vowels he calls the representatives, of the inner universe, the consonants those of the outer, *ha* the sound of immortality, *kṣa* the germ of life, etc. Furthermore, he constructs mysterious relations between the five original vowels, *a*, *i*, *u*, *ṛ* and *ḷ*, and the five groups of consonants, the gutturals etc.—queer speculations in the spirit of the old Brāhmaṇas.

170. The opposite of *vikalpa*; cf. note 75.

171. In the Indian alphabets the consonant series starts with *ka*. Consult note 169 for the correspondence between the consonants and the outer universe conveyed by the senses.

172. Brāhmī—otherwise the wife of Brahmā in the Hindu Pantheon—is here one of the powers which depend on *parāsakti*. She pervades the sensual universe and misleads mankind. Everyone of these hierarchically arranged powers again governs a certain class (*varga*) of *saktis*. On their deification cf. note 158.

173. At first, this whole passage with its complicated conceptions seems nothing but a mere pastime. However, the meaning

is as follows. When, in a state of complete subversion of all relations, the individual soul is succumbing to the illusion of separation then the universal soul experiences most powerfully its identity with the individual soul, because it realizes that all objects that appear in virtue of emanation and 'stabilitating' are one only and that the one is identical with itself (cf. the quotation that follows). Contrariwise, the stage of re-absorption which, for the individual soul, is relatively higher is felt by the universal soul as being relatively lower, just because the object vanishes.

174. The concept *mudrā* appears here for the first time in our text. In the main, the preceding discussions are of a philosophical nature. In Yoga-practice *mudrā* is an extraordinarily important concept. It means originally a signet-ring, seal, lock. Then it came to be a *terminus technicus* of the Yoga for postures and gymnastics in connection with and for the furtherance of breathing exercises. The latter are supposed to effect cures of all kinds of bodily ills and, above all, to bring about salvation.

The *Gheraṇḍasaṁhitā* (ed. Bombay, 1895, with an English translation by Sris Chandra Vasu) is an important work on the Yogins. Schmidt, *F.*, p. 193 ff., cites from it 25 different kinds of *mudrās* which are accurately described and for the most part illustrated. Schmidt reproduces these originals of the *Gheraṇḍasaṁhitā* which are done in water color by a Yogin and had been acquired by Garbe in 1886 in Benares. For the difficult definition of *mudrā* the fact may not prove unimportant that in the *Gheraṇḍasaṁhitā* as well as in the *Haṭhayogapradīpikā* the terms *bandha* and *bandhana* (*i.e.*, bondage: fetters: checking, restraining) appear as alternatives.

In all probability, the meaning of *mudrā* which it has in Yoga is connected with the last phase of the above-mentioned semantic development of the term. Thus, *mudrā* is the 'lock' or protection against the attacks by and influence of the external world. It is accomplished by certain postures and by breath control. Consequently, *mudrā* furthers the ability to master the organ of thought (*citta*) as well as the attainment of *samādhi*.

On the *bhairavamudrā* referred to here, cf. note 205 below.

175. The 'pure *vikalpa*' is the psychic function of the unlimited subject which corresponds to the *vikalpa* of the limited subject (see note 75).

176. The 'outer organ' comprises the five senses of perception (cf. note 146) and the five senses of action (cf. note 147).

177. The four forms of manifestation of the highest *śakti* are:

(*a*) *khecarī*, *i.e.*, 'the one who moves in the sky [*kha*]';

(*b*) *gocarī*, *i.e.*, 'the one who moves in the light-rays.'

The word *go* means, besides kine, also star, light-rays. To translate the expression, as is usual, by 'grazed over (by cows)' or similarly is not proper here in view of the fact that *gocarī* appears as a parallel to the three other terms.

(*c*) *dikcarī*, *i.e.*, 'the one who moves in space [*diś*]';

(*d*) *bhūcarī*, *i.e.*, 'the one who moves on earth'.

These names have a touch of mythology. Each one of these four powers, in turn, manifests itself in a hierarchical series of lower *śaktis*. As the passage shows, we have to do, of course, with the four spheres of development, *viz.*, the subject of knowledge, the inner organ, the external organ and objective existence. The last mentioned, to be sure, is not something that, as an independent object, opposes the knowing subject. Rather, it is but the last phase of the objectification of the knowing process in which the limited subject first becomes conscious of the differentiation by means of the inner organ, next perceives the reality thus conceived by means of the external organs, and, finally, objectifies the perceived reality or, in other word, attributes existence to the material world.

178. The following detailed description is a little masterpiece which, in its symmetrical construction and minutely worked out parallels is characteristic of this type of thought. Note also the artistic change of the verbs!

179. Cf. the commentary on *sūtra* 9.

180. The term *cidgaganacarī*, *i.e.*, 'the one who moves in *cit*-heaven', is an alternative to *khecarī*. With the exception of *gocarī* which in this place creates difficulties in the way of interpretation, these names describe ingeniously the four psychological deities and their sphere of influence.

181. Certainty of separation (*bhedaniścaya*), self-conceit (*abhimāna*) and *vikalpana* (*i.e.*, *vikalpa*) are the main functions of the three parts of the inner organ (cf. note 145), that is, of *buddhi*, *ahaṁkāra* and *manas* respectively.

182. As the consciousness of the perfected soul is identical with the universal spirit, so is its body identical with the universe which is the manifestation of the universal spirit. For, is not the inner and the outer, spirit and body, in reality one and the same ? The doctrine of Yoga treats this conviction seriously, even to the extent of postulating a correspondence in detail between macrocosm and microcosm and tracing all essential parts of the world of the Hindus—Gaṇges and Kailasa, sun, moon, etc. included—in the human body.

The basis of this comparison or equation is not the empirical, but an imaginary anatomy. Furthermore, in following out this idea it has not been the correlations just mentioned which have assumed a practical significance to the Yogin. Rather, it is the complicated system of channels (*nāḍī*) and cycles (*cakra*) which are supposed to exist in the human body. A knowledge of these *nāḍīs* and *cakras* is indispensable for an understanding of what follows in our text. We explain these things here in their essentials, because our text does not supply any information concerning them, but presupposes acquaintance with them.

Sources

(*a*) *Texts* beside the *Pratyabhijñāhṛdaya* :

Kṣemarāja, *ShSV*.
Gorakṣanātha, *Haṭhayoga* and *Gorakṣa-śataka*.
Svātmārāma Yogīndra, *Haṭhayogapradīpikā* (*The Light of Haṭhayoga*). Translated into German by H. Walter, München, 1893.

Gheraṇḍasaṁhitā, ed. Bombay, 1895, with an English translation by Sris Chandra Vasu.

S'ivasaṁhitā, in the *Sacred Books of the Hindus*, vol. 15, part 1.

Pūrṇānanda, *Ṣaṭ-cakra-nirūpaṇa* (a text often published in India).

(*b*) *Expositions :*

Barnett's 'Preliminary Note on Yoga' in Grierson and Barnett, *Lallā-vākyāni.*

Schmidt, *F.*

v. Glasenapp, *H.*, pp. 293-297.

Schomerus, *Die Anthroposophie R. Steiners und Indien* (has an illustration of the *cakras* on p. 41).

We should add that with the exception of Kṣemarāja's work the above quoted texts are all Haṭhayoga texts. The earliest of them has presumably been composed about two centuries after the *Pratyabhijñāhṛdaya.* For, Kṣemarāja taught in the first half of the eleventh century, while Gorakṣanātha is placed by Farquhar, *O.R.L.I.*, § 302 in the beginning of the thirteenth century. The rise of Haṭhayoga, according to Farquhar, if connected with the name of this Shivaite founder of sects and all later texts on Haṭhayoga are dependent on him and his works mentioned above. The work bearing the title of '*Haṭhayoga*' seems to have been lost or not found yet (Farquhar, *op. cit.*, p. 254, n. 1), while *Gorakṣas'ataka* is cited in Aufrecht's *Catalogus Catalogorum.*

According to Farquhar, *ib.*, § 423, Svātmārāma Yogīndra was a pupil of S'rīnātha. The latter he places about 1420 *A.D.*, while the *Gheraṇḍa-saṁhitā* and the *S'ivasaṁhitā* he attributes to later times yet; the *Ṣaṭ-cakra-nirūpaṇa* (*i.e.*, the treatise on the six *cakras*) he does not mention. The *Haṭhayogapradīpikā* only was directly accessible to me; the *Gheraṇḍasaṁhitā* I know indirectly through Schmidt, *F.*, the *S'ivasaṁhitā* and the *Ṣaṭ-cakra-nirūpaṇa* are known to me through Barnett.

In explaining the doctrine of the *nāḍīs* and *cakras* we have to encounter the following difficulty. Nowhere—as far as they have been accessible to me—do the texts of Kashmir Shivaism discuss these problems in any coherent way. They contain but occasional suggestions. The texts of the Haṭhayoga, however, contain the doctrine in a form which—though allied to the Kashmirian version of Yoga—deviates not inconsiderably from it; partly it uses a different terminology and has a more complicated system, and partly it assumes even totally different points of view. Perhaps, a deeper insight into this speculative region and a clearer conception of the connections between earlier and later forms may be possible after a perusal of the *Tantric* texts which Arthur Avalon (cf. note 130) has published of recent years. However, this would reach far beyond the scope of the present work.

Our task, therefore, will be to give only a brief general sketch of the doctrine as it was taught later on in the Haṭhayoga and afterwards to note the variations which are apparent in the doctrine as taught by Kṣemarāja. Such a procedure may, perhaps, lead to a few results not unimportant for the evolutionary history of ideas.

I. The Doctrine of *Nāḍīs* and *Cakras* in the Texts of the Haṭhayoga

The views of the authors of the above named works on Haṭhayoga are greatly at variance concerning important parts of the doctrine. Moreover, none of the European interpreters referred to agree with the other. Therefore, we offer here an interpretation which, for reasons of logic, seems to be correct. We cannot, however, discuss at length the reasons which we have for holding different positions or criticise the views of other writers.

That the function of breath is very intimately connected with that of mind, that voluntary breath-control furthers the development of mysterious powers in man, that, above all, checking of the breath is one of the surest means of checking the organ of thought as it moves restlessly from object to object and thus prolongs forever *saṁsāra*—these are ideas which in India reach back to

hoary antiquity. On such a basis and buttressed by some however very inadequate observations on the vascular system in the human body, the Hindus developed the doctrine of the *nāḍīs*, that is, the ducts and channels through which the breath circulates.

(*a*) Of the 72,000 *nāḍīs* which are supposed to penetrate the body in all directions only three are really named and possess a practical significance. There are the two auxiliary *nāḍīs*, *iḍā* and *piṅgalā*, and the central *nāḍī*, *suṣumnā*. The auxiliary *nāḍīs* start in the nasal cavities (*iḍā* in the left one and *piṅgalā* in the right one) and run parallel to each other through the body. They end in the first *cakra*, called *mūlādhāra* (*i.e.*, the place of the root or basis) which is situated between the sexual organ and the anus. However, not the auxiliary *nāḍīs* alone end in the *mūlādhāra*, but also the *suṣumnā*. The latter leads from the *mūlādhāra* in or alongside the spinal column (more than that we are not able to say) to the last and highest *cakra* through a number of other *cakras* which are arranged in certain intervals, one above the other.

The highest *cakra*, usually called *sahasrāra*, (*i.e.*, [the wheel] of a thousand spokes), is situated between the eyebrows in the middle of the forehead. According to some it is located in the anterior fontanel. Some texts count six, others seven *cakras*, *mūlādhāra* and *sahasrāra* included. They all have a name of their own while their form and color is described with accuracy (although the descriptions vary) and brought in a mysterious relation to the entities of the universe and the world of the gods (sun, moon, ether, Brahmā, Viṣṇu, Rudra, etc.).

All *cakras* have the form of lotus flowers of which each has a certain number of petals. *Mūlādhāra* has four, others have six, twelve, etc., *sahasrāra* a thousand. Of greatest importance are *mūlādhāra* and *sahasrāra* as the terminations of the *suṣumnā*. The latter enters into the *sahasrāra* through the *brahmarandhra* (*i.e.*, the opening of *brahman*), into *mūlādhāra* through *adhovaktra* (*i.e.*, the lower mouth). That much for the 'anatomical' part of the doctrine.

(*b*) We discuss now the 'physiology' of the doctrine. The ordinary breathing process of inhalation (*pūraka*) and exhalation (*recaka*) travels along the path of the two auxiliary *nāḍīs* and allows the organ of thought to remain in its changeableness and fickleness, thus keeping up *saṁsāra*. Should we desire to become liberated we must, through breath restraint (*prāṇāyāma*), calm this activity.

This is being done in the following way. The air which has been introduced into the *mūlādhāra* by way of the auxiliary *nāḍīs* must be retained (*kumbhaka*) in the *mūlādhāra*. Then, by means of certain other operations, physical as well as mental—such as pressure on the very spot in question, or fixation of the organ of thought thereon—the air must be forced into the *suṣumnā*. This is no easy matter inasmuch as the *adhovaktra*, the entrance to the *suṣumnā*, is barred by the *kuṇḍalinī*, *i.e.*, the coiled one, the snake. In later developments of the doctrine of *kuṇḍalinī*, this mysterious being comes to be of greater and greater importance. Coiled up three or eight times, like a snake, it rests over the *mūlādhāra*. In ordinary human beings it is sleeping. Consequently, when the breath is to reach the *suṣumnā*, the *kuṇḍalinī* must be awakened. This one may be accomplished by the operations mentioned above. The snake jerks, from its original coiled position it becomes erect and darts into the *suṣumnā* whereby the passage is opened for the breath. It now passes along the *suṣumnā* and arrives, through *brahmarandhra*, at the *sahasrāra*. Thereby *samādhi* is attained. For, *sahasrāra* stands for the absolute in the microcosm.

(c) As far as the breathing process is concerned, our description of it doubtless presents a rather unique picture. However, when considering the rôle which the *kuṇḍalinī* plays in it, we become at once aware of a discrepancy. If, in ordinary human beings, its function consists merely in barring the *suṣumnā* and obstructing the process of salvation, then it seems not plausible why it should not be satisfied with giving free access to breath when Yoga is applied. Instead, it enters into the *suṣumnā* whereby really a new kind of hindrance is created for breath.

We may, therefore, infer with certainty that we are here again confronted by one of the frequent amalgamations of originally distinct conceptions. Thus we actually find that in other passages of the texts the process of salvation just outlined is superseded by another one. The issue there is not—or, at least not primarily the passing of the breath into the *sahasrāra*, but the waking of the sleeping *kuṇḍalinī* so that it may become united through the *suṣumnā*, with the *sahasrāra*. For, the *kuṇḍalinī* is nothing else but the microcosmic representative of the *śakti* which creates and permeates the world and which has to be reduced to and united with the absolute, *paramaśiva*. Cf. Schmitz, *Psychoanalyse und Yoga*, p. 27 ff., whose explanations of *kuṇḍalinī* and *sahasrāra* as symbols of Eros and Logos, their union in consciousness as the sacred nuptials of the mystics, are keen, though perhaps too enthusiastic and, in details, without textual support.

2. The Variations in the Type of Doctrine as Taught by Kṣemarāja in the *Pratyabhijñāhṛdaya*

(a) *Variations in the Terminology.*

In the place of the usual Haṭhayoga terms we find others in our text. Thus, *iḍā* and *piṅgalā* are simply called 'the two auxiliary *nāḍīs*.' The name *suṣumnā* also is unknown. Instead we read about a *brahmanāḍī* or *madhyamanāḍī* (*i.e.*, central *nāḍī*) or *madhyadhāman* (*i.e.*, middle seat, place of the centre) or, simply *madhya* (*i.e.*, centre). *Sahasrāra* appears, if at all, under the name of *agrabhūmi* (*i.e.*, place of the apex, or, highest place), *mūlādhāra* under that of *mūlabhūmi* (*i.e.*, place of the root, or, basis).

(b) *Variations in Matters of Fact.*

As far as the doctrine of *nāḍīs* is concerned, the most important variation seems to be that the *suṣumnā* is not a duct—be it for breath or for the *kuṇḍalinī*—leading to *sahasrāra*, but the microcosmic dwelling place of *saṁvid* or *citiśakti*, the universal consciousness; it is not a passage to a destination, but the destination itself. True, the opening of the *suṣumnā* is referred to and

figures also as a means to salvation ('attainment of spirit and bliss'). But the *kuṇḍalinī* does not seem to play any or only a very subordinate rôle. At any rate, no indication may yet be seen of the commanding significance which it has later on.

(c) *The Doctrine of Cakras as Taught by Kṣemarāja.*

The *cakras* require special notice. Though appearing in our text, the term has a meaning quite apart from the later concept, a fact that does not seem unimportant for the historical development of the idea. For, *cakra* here signifies those four cycles or groups of *s'aktis* (explained already in note 177) which represent just as many spheres in which *citis'akti* manifests itself: subject of knowledge, inner organ, outer organ and objective existence. Each of these cycles is subordinated to one of the four forms of the manifestation of the highest *s'akti* which are thought of as more or less independent of each other and personified as goddesses. Thus, the impetus is given to the mythological projection into the macrocosm. On the other hand, one is enabled to project these entities back into the microcosm and localize them in the human body. Of decisive significance, however, is the fact that the *cakras* are still essentially psychological concepts.

The genesis of the *cakra* theory now seems very plain. For the later development of the doctrine other attempts at explanation are more or less justified. H. v. Glasenapp, *H.*, p. 294 ff., discusses Walter's anatomical explanation, Herbert Silberer's psychoanalytical interpretation, Rudolf Steiner's occultistic explanation and Wilhelm Haas' theory of the objectification of sensations. But we can no longer entertain any doubt in regard to the origin of the *cakra* theory.

Yet, the objection might be raised that those four *cakras* mentioned in note 177 need not at all be causally connected with the six or seven cycles of the same name, as taught in the later doctrine. Is not the word *cakra* used for a good many things in Sanskrit ?—On the contrary, we believe that we are able to prove a connection with certainty. As far as the number of *cakras* is concerned, we have to admit that an increase of them from four to six

is quite possible for a searching speculation inasmuch as also later on—even in the texts of the Haṭhayoga—their number fluctuates still between six and seven.

The *Ṣaṭ-cakra-nirūpaṇa* remarks in 5 ff. (cf. Barnett, *Preliminary Note on Yoga*, p. 12) that *mūlādhāra* represents the earth (*bhū*). This is a reminiscence of the fact that *mūlādhāra* has its origin in *bhūcarīcakra*, the lowest of the psychological cycles. The identity of *sahasrāra* and *khecarīcakra* likewise, we believe, is proven by the following circumstances.

The name *khecarī* (*i.e.*, 'the one who moves in the sky') appears in the later texts only as a designation of one of the most famous *mudrās*, namely the *khecarīmudrā*. Such an expression is quite intelligible within the conceptual structure of our text. It becomes unintelligible to the same extent when applied in Haṭhayoga. Here, then, we have a proof that *khecarī* originated with the Shivaism of Kashmir. A last trace of the connection may be seen in that *khecarīmudrā* (cf. Walter, *H.*, p. 26, verse 32) requires 'to bring the rolled up tongue back into the pharyngeal cavity and to fix the eye on the place between the eyebrows,' that is, just the place which the followers of the *cakra* theory recognize as that of *sahasrāra*. This, we think, demonstrates the identity in the case of the two most important *cakras*.

More difficult, however, it is to discover *gocarīcakra* and *dikcarīcakra* in later intermediate *cakras*. Yet, here again we may point to a remark of the *Ṣaṭ-cakra-nirūpana* 29 ff. (cf. Barnett, *Preliminary Note*, p. 14) where *vis'uddha*, the third highest *cakra*, with its 16 petals (the same number of points as the wind rose) represents *ākās'a* (*i.e.*, space, air, ether). This reminds one of *dikcarīcakra* of which the element *dik* or *dis'* means direction, space, quarter of heaven. Perhaps, it is not chance merely that this relationship should come out most clearly in just this text of the Yoga literature. Is it possible that the *Ṣaṭ-cakra-nirūpana* is older than the three other texts and represents a link between our and the remaining texts ?

But the most valuable support for our contention we find in a passage from a work entitled *Timirodghāṭa* which is cited by Kṣemarāja in the *ShSV.*, commentary on the fourth *sūtra*: 'The ladies of the stations (*pīṭhās, i.e.*, chairs, seats), very grewsome, lying in wait between the *brahmarandra* and the pile of wood holding on to the rope of *brahman*, deceive again and again.' Shrinivas Iyengar, *ShSV.*, remarks in a footnote: 'The rope of Brahma, also the rod of Brahma, is the spinal cord, or rather what corresponds to it in the subtle body. It extends from the *Brahmarandhra*, the hole of Brahma, anterior fontanelle, to the *citi*. *Citi*, lit. pile of wood for burning, is perhaps the *mūlādhāra*, the sacral plexus (?) where the fire called *kuṇḍalinī* is first kindled by processes of Yoga. Between these two extremities of the rod of Brahma there are several stations here called *piṭhas*, but more usually *cakras*. Each is presided over by a goddess, a *s'akti* . . . '

It is quite obvious that the *pīṭhās* that lie between *brahmarandhra* and the pile of wood alongside the rope of *brahman* (*suṣumnā*, of course) are the same as the later *cakras*. The pile of wood is a poetic expression for the fire which the later doctrine ascribes to the *mūlādhāra*, but which Iyengar—probably incorrectly—identifies with the *kuṇḍalinī*. The identity of the female powers ruling the *cakras* with the four mythological figures which our text mentions is, however, not less perspicuous. Both, indeed, are to deceive the *pas'u*, a function which has its basis in their psychological character.

Here we conclude this general excursus. Some of the following notes will supply yet details of the doctrine of *nāḍīs* and *cakras*.

183. A profound and at the same time illuminating remark. These psychic powers liberate and bind also. He who gains insight into them by acquiring right knowledge of the truth, him they liberate. He who stands face to face with them without having knowledge succumbs to their charm. A more detailed discussion of this, their double aspect, follows in the third explanation of the *sūtra*.

184. The term *aiśvaryaśakti* is a synonym for *parāśakti*; cf. note 15.

185. The doctrine of the five *prāṇas* (*i.e.*, breaths) reaches back to the time of the Upanishads. The *prāṇas* are the vehicles of the functions of vegetative life, of breathing, blood-circulation, nutrition, secretion and the departure of the soul from the body at death. However, great differences in opinion prevail in regard to details and the functions are variously assigned to the different *prāṇas*. It is quite understandable that while the Sāṅkhya dropped the *prāṇas* as philosophical concepts, the Yoga retained them in view of the great significance which it imputes to breathing. However, no unanimous opinion is reached. Nevertheless, it is evident that the *prāṇas*, in our texts, have reference exclusively to breathing; they are the different breaths passing through the *nāḍīs*.

Though genetically connected with each other, *prāṇa* meaning 'breath' must not be confused with *prāṇa* meaning 'physical life' which is so often referred to here. On p. 44*a* *prāṇa* and *apāna* are called the two *vāhas* (*i.e.*, the moving or flowing ones). They are the two species of breath which in the respiration of ordinary human beings pass through the auxiliary *nāḍīs* after entering into the nasal cavities. To be specific, *prāṇa* belongs to the *iḍā*, *apāna* to the *piṅgalā*.

Nothing is said about *samāna* (*i.e.*, the fused breath). But from the commentary on this passage we gather that it belongs to man while in the *paśu* state. We do not think that we are wholly amiss if we take *samāna* as the fusion of *prāṇa* and *apāna* in *mūlādhāra*.

About *udāna* (*i.e.*, the up-going breath) Kṣemarāja informs us in *ShSV*., 80, 8 ff., where he says that breath-control brings about the disintegration of *prāṇa* and *apāna* in the fire of *udāna* which is located in the central *nāḍī*. This is absolutely in harmony with the passage of our text.

The diffuse or dispersing breath is *vyāna*. On the authority of the *Śivasaṁhitā* and *Gheraṇḍasaṁhitā* Barnett, (*Preliminary Note*, p. 13, note) says *vyāna* is the breath that

circulates through the body. Our passage sees in *vyāna* and *udāna* a property of the perfected soul. Its value is considered to lie in that it permeates the universe, the body of the perfected soul. Hence, the conjecture seems justified that *vyāna* is the breath which, starting from the *suṣumnā* which is open to the *udāna*—in the words of our text, from the centre—permeates the body by way of the 72,000 *nāḍīs*.

186. Cf. note 140. Our system distinguishes five conditions by adding to the four already mentioned *turyātītā* (*i.e.*, the one that reaches beyond *turya*). A note appended to our passage by the editor informs very well about the five conditions: 'The *ātman* combines with *manas*, *manas* with the organ of sense, the organ of sense with the object: this relationship between these four (factors) represents the condition of waking.' The *ātman* combines with *manas*, *manas* with the object: this relationship between the three (factors) represents the state of sleep. The *ātman* together with the object: this relationship between the two is said to be deep sleep. The *ātman* relation alone is "the fourth" (*turya*). The condition, however, which is like the ocean without ruffles is the condition which lies "beyond the fourth" (*turyātītā*).'

187. This sentence gives the meaning of *sūtra* 9, although it is at variance with it as far as the words are concerned.

188. This might be the lost *Vivṛti* on the *Pratyabhijñā-kārikās* by Utpalācārya; cf. Chatterji, *K. Sh.*, p. 38.

189. The word *ghaṭa* (*i.e.*, jar) is a designation commonly used not only for the human body, but for material things in general; cf. Garbe, *S.*², p. 220, with footnotes. See also *Paramārthasāra* 74.

190. In the case of the *paśu*, *citta* is turned outward (*bahirmukha*) to the world of external things wrongly appearing as the object. The method of salvation requires that *citta* is turned inward (*antarmukha*).

191. He means the *kañcuka* (cf. note 11). He says 'even' because it is the highest *kañcuka* and on that account vanishes

last. If it does disappear, then nothing remains of *māyā* and the 'pure path' is reached.

192. By Utpaladeva Utpalācārya is meant whom Chatterji, *K. Sh.*, p 40, assigns to about 900-950 A.D. The quotation comes from the *Stotrāvalī* (*i.e.*, *Series of Hymns*).

193. To re-establish the traditional triad, our religious philosophers have Indra take the place of Shiva whom they have pushed off into the absolute.

194. These are the introductory words of stanza 26 of the *Spandakārikās*.

195. According to the editors of the text, this work is identical with the *Pratyabhijñāṭīkā* referred to on p. 32*a*.

196. Stanza 30 of the *S'pandakārikās*.

197. The term *saṁvid* is 'universal consciousness,' a synonym for *citi*, etc. Cf. the similar ideas advanced in the commentary on *sūtra* 14 with respect to *citi*.

198. In spite of the context in which it appears *prāṇa* here is not one of the five breaths, but physical life. This concept always appears together with that of body (*deha*). A footnote by the editors corroborates our statement. The footnote reads: 'The meaning is as follows: Just as a king proceeds on foot from his own initiative though he have an abundance of all kinds of vehicles—so does the lofty *saṁvid*, from its own initiative, take possession of the dwelling-place of the body and the other [physical constituents] whose nature is that of the limited subject of knowledge.'

199. The author is concerned with the four *cakras* explained in note 177. The present passage is suited to shed new light on the problem of the *cakras*. They are the stations (*pīṭhās*; cf. note 182, final paragraph) in which the *citis'akti* pauses when descending, that is to say, when involved in its progressive process of materialization. Conversely, these stations are reached by the Yogin one by one when he ascends the path that leads by stages to *samādhi*. By this act of the Yogin the creation is reduced to its absolute state. The *cakras* mark the stages of the world evolution in the microcosm. At the same time they serve the Yogin as objects for

concentration and the fixation of the mind when he reduces the manifoldness of the phenomenal world to the unity of absolute being.

The 'stage of *buddhi*' must be identical with the *gocarī-cakra*, the sphere in which the inner organ whose three parts are the wellknown *buddhi*, *ahaṁkāra* and *manas*, unfolds itself.

The 'stage of the body' must be the same as *bhūcarī-cakra*, the sphere of objective existence.

200. According to Gerth van Wijk, *Dictionary of Plant-names*, *palāsa* is the *Butea frondosa*, the Dhaktree or kinotree. The midrib of its leaf with its innumerable fine veinlets branching off is supposed to illustrate the *suṣumnā* with the *nāḍīs* springing from it. At the same time, however, it is, perhaps, meant to exemplify the lofty *saṁvid* as it is seated in the *suṣumnā* and the functions that start from it.

201. This our author's confession is of extraordinary importance for defining the conceptions of the *Pratyabhijñā* and keeping them apart from the teachings of Tantrism and the Haṭhayoga. We admit that he merely says that of all the means to open the centre the doctrine of *Pratyabhijñā* knows only of overcoming *vikalpa*. But this means nothing less than that the whole doctrine of *nāḍīs* and *cakras* with its complicated mechanism of breath-control, *mudrās* and the like, all of which would tend towards the Haṭhayoga, does not really belong into the doctrine of recognizing the Lord at all. As the name already clearly suggests, *Pratyabhijñā* is a way of salvation based on knowledge. Its means are of a purely philosophical and psychological nature. Physiological or even mechanical measures are not needed.

One comes to be repeatedly under the impression—as was suggested already in note 166—that the author deals with all these things against his better knowledge solely because piety towards the holy books of the ancients requires that he should. He does it on account of their *amnāyikatva*, that is, canonicity. By *amnāya* (*i.e.*, tradition, holy text) we have to understand the *Śaivāgamas*. From them are derived those doctrines and methods which—owing to the persistency of tradition—run side by side with

the *Pratyabhijñā*. Variously entangled with the literature of Kashmir these teachings emerge later in the Haṭhayoga where they appear purged of all foreign elements but also assume a more complicated form.

202. The Kaṭha Upanishad from which the following stanza is taken, belongs really to the black Yajurveda. There is nothing surprising, however, in the fact that a Shivaite text considers this Upanishad as belonging to the Atharvaveda. For, the relationships between this Veda and Shivaism are ancient. The translation of the stanza is based on Hume, *Thirteen Principal Upanishads*[1], p. 353, substituting only 'enjoying' for 'seeking', because our text has instead of the common reading *icchan*, *aśnan*, meaning eating, tasting, enjoying.

203. The beautiful Kaṭha passage just cited illustrates the method of introspection. In contrast with it we have here a looking outward to which the Yogin changes abruptly and which, when accompanied by a right inner attitude, is no less helpful to salvation. For the emanation and re-absorption which the perfected soul accomplishes microcosmically and hence, also macrocosmically in *turya* consult note 140; for the high esteem in which the emanation here referred to is held, cf. note 173.

204. Cf. Walter, *H.*, p. 42, 36.

205. Concerning the *bhairavamudrā* (*i. e.*, 'the *mudrā* of the terrible') the editors remark : 'The *bhairavamudrā* is identical with the *khecarīmudrā*. Its definition runs as follows :

> The *manas* firm and fixed without support,
> Breath firm and fixed without restraint,
> Sight firm and fixed without a glance—
> This is *khecarīmudrā*, the pure.

However, this is less a definition of this particular *mudrā* than an enthusiastic praise of the state of perfection. Our translation is only a feeble attempt to reproduce the beauty of the *Jagatī* stanza.

The *Haṭhayogapradīpikā* contains a detailed description of the *khecarī* (cf. Walter, *H.*, pp. 26-9 and 43-6). By the way,

the *bhairavamudrā* was mentioned already on p. 28*a*. About the *mudrās* in general note 174 ought to be consulted, about *khecarī* note 182, 2*c*. Whether the editors are justified in asserting the identity of the later *khecarī* with what Kṣemarāja calls *bhairava-mudrā* is, of course, problematic. Among the 25 *mudrās* described in the *Gheraṇḍasaṁhitā* the *bhairavamudrā* figures as little as among those mentioned in the *Haṭhayogapradīpikā*.

206. This quotation is unintelligible.

207. The reason is that between the eyebrows lies *agrabhūmi* (*i.e.*, *sahasrāra*). Obviously we have to do with a mechanical action which is devised to widen the *sahasrāra* and thus to aid in the process of salvation as described in note 182, 1.

208. The fine *prāṇas'akti* (*sūkṣmaprāṇas'akti*) we have to interpret on the basis of what was said in note 198 where we were really concerned with the ordinary *prāṇas'akti* or *sthūlaprāṇas'akti* (*i.e.*, the gross *prāṇas'akti*). Commonly we read about a gross and a fine body (cf. *e. g.*, Garbe, S^2., p. 333 f.), which concepts appear in our text usually in connection with *prāṇa*. Correspondingly, we read here about a 'gross' and a 'fine' life.

209. 'Properly arranging' probably refers to leading the *kuṇḍalinī* back to its original position in the *adhovaktra*.

210. According to the reading of codex *ga*. The reading '*ṣaṣṭhavaktrarūpāyām*,' *i.e.*, 'in the form of the sixth mouth', which the editors incorporated in the text is unintelligible, because in Kṣemarāja's system of *nāḍīs* and *cakras* (cf. note 182) there appears no other *vaktra* besides *adhovaktra* (*i.e.*, 'the lower mouth,' the lower end of the *brahmanāḍī*). On the other hand, we are at a loss to understand what function these six mouths should have in the scheme.

The reading '*ṣaṣṭhacakrarūpām . . . s'aktim*' (*i.e.*, 'the *s'akti* in form of the sixth *cakra*') presupposes six *cakras*. Kṣemarāja knows only of four; this reading of codex *kha*, therefore, is of later origin (cf. note 182, 2*c*).

211. This puzzling stanza gave the editors occasion to write a rather long footnote which, however, in turn, would require

comment. From it we select the following in order to throw some light on the concepts that are involved in it.

(*a*) The *vahni* (*i.e.*, fire) is located in the *mūla* (*mūlādhāra*). This is substantiated by the *ShSV*. passage and Iyengar's explanation, both of which we quoted and discussed in note 182, 2*c*.

(*b*) The *viṣa* (really, 'poison') is considered the cause of the permeation of the universe. It may have connection with the centre from which radiate the 72,000 *nāḍīs*; on *vyāna* cf. note 185.

(*c*) The middle between the two on which one is supposed to fix *citta* is formed by the *sṛṣṭigranthi* (*i.e.*, the knot of emanation) that belongs to the central *nāḍī*. *Granthi* is a concept belonging to the doctrine of *nāḍīs* and *cakras*. There are three *granthis* according to the *Haṭhayogapradīpikā*, eight according to others. They occupy a certain relationship to the *cakras* and place obstacles in the way of breath or the *kuṇḍalinī* when these are trying to reach the *sahasrāra*; at any rate, the *granthis* must be pierced. However, the essential thing therein seems to be that the cutting of these knots produces the so-called *nāda*, a mysterious sound which the Yogin perceives in the *suṣumnā*; cf. Walter, *H*., p. xvii f., and Barnett, *Preliminary Note*, pp. 11, 15 f.

(*d*) *Citta* is, or is supposed to be, 'isolated' in as far as it is without any relation to the object of ascending and descending (*i.e.*, emanation and re-absorption).

(*e*) 'Full of *vāyu*', because permeated by *prāṇa* which is characterized by a sudden resounding of the *anackakalā*. The latter, heard in the central *nāḍī*, must be identical with the *anacka* sounds (mentioned on p. 44*a*) and refers to a certain kind of the above *nāda*.

(*f*) The beatitude of love is higher than the other joys, because it makes one forget all (other) objects. Cf. already Bṛhadāraṇyaka Upanishad 4, 3, 21, in Deussen, *Sechzig Upanishads des Veda*. In that respect it may be compared with the bliss of the liberated soul.

212. '*Viṣḷ vyāptau*' is a quotation from the *Dhātupaṭha*.

213. That is, *citta*.

214. *Pankaja* is the flower of *Nelumbium speciosum*, according to Gerth van Wyk, *Dictionary of Plant names.* The flowers close in the evening.

215. Elsewhere, *koṭi* is the bent end of a bow or a similar object. In this connection here it could mean the top and rim of the calotte formed by the *cakra* lotus. On the *cakras* as objects of concentration consult note 199.

216. The expression *vailakṣaṇya* may only be interpreted as meaning that the Yogin transcends in this manner the ordinary human accomplishments.

217. At the end of these various instructions for the attainment of spirit and bliss we read something the followers of the Yoga must think strange. The essential thing, we are told, is merely to be blissful no matter what the cause of it may be. Previously, one was concerned with diminishing the activity of *manas*. Here we read that one may allow *manas* to grow, provided it is a source of bliss.

The view lying at the base of this final passage comes very near that of the *Śāktas* (cf. *H. v. Glasenapp, H.*, p. 395 ff.) and we feel satisfaction that, in reality, our author's thought is not directly in line with it (see note 201).

218. That is, *samādhi* which is accompanied by closing (one's eyes).

219. This *mudrā* does not figure among the *mudrās* described in the *Haṭhayogapradīpikā*, nor in the *Gheraṇḍasaṁhitā*. The name is explained in the passage itself and in the following commentary.

220. The same change from the inward to the outward gaze as we met it on p. 41 in the case of the contraction and unfolding of the *śakti*. Looking outward presents no longer dangers to the one who has become unified.

221. An example of etymologizing so frequent in Indian texts. For the real meaning of *mudrā* consult note 174.

222. The two termini mark both ends of the evolution of the universe and represent parallel expressions to the usual 'from the

earth to *Sadāśiva*' (cf. note 11). 'The last *kalā*' is the highest *kañcuka*; see note 191. The term *kalāgni*, however, presents difficulties in the way of interpretation. It means the fire of the Black One, *i.e.*, Shiva; or the fire of time or of death. One could think of the fire of the microcosm which is believed to reside in *mūlādhāra* (cf. note 182, 2*c*) and which represents the earth. Still, this leaves *kāla* unexplained.

223. According to the reading of codex *kha*.

224. The term *akula* is a designation of the *sahasrāra* in as far as the latter represents the sphere of absolute being. It contrasts with the sphere of cosmic activity which shows itself in *mūlādhāra* and which is called *kula*, meaning herd, kin, family.

225. According to the reading of codex *kha* and *ña*.

226. By *pratyāhāra* (*i.e.*, the drawing back, or, keeping back from) is meant the withdrawing of *citta* from the elements. Cf. Kṣemarāja, *ShVS*., 81, 10.

227. According to the Sanskrit-English vocabulary in Lanman's *Sanskrit Reader*, *saṁpuṭa* is a hemispherical bowl or dish. It might have reference to the *cakra* lotus with its 12 petals. The latter is alluded to on p. 14*b* and the two *koṭis* that are mentioned there we could, perhaps, identify with the sounds *a* and *ha* which form the *saṁpuṭa*, the 'beginning' and 'end' of the series of sounds.

228. The simile of the *mahāhrada*, (*i.e.*, great lake) for the state of the liberated soul is borrowed from the Yoga and is cited for this occasion from the *Yogavāsiṣṭha-Rāmāyana*. Kṣemarāja, *ShSV*., 44, commentary, defines *mahāhrada* as follows: 'When the light of consciousness (*saṁvid*), called *parābhaṭṭārikā*, fills the universe . . . then it becomes clear, infinite, deep etc. and is called "the deep lake" in consequence.'

229. That is, the *gocarī* of note 177.

230. That is, he becames *parabhairava*, the highest Terrible One (*i.e.*, Shiva). Confer note 69.

231. This is stanza 51 of the *Spandakārikās*. In order to understand the following we translate the commentary by the old

interpreters (text edition of the *Kashmir Series of Texts and Studies*, vols. 4 and 5): 'But when he has ascended to the One, when he has reached the gross or the subtle, when he allows *citta* to cling to the gross or the subtle (body)—then he becomes an enjoyer by determining, that is, causing, both setting and rising, dispersion and appearance of it, namely the origin of ideas. Then he will become the *cakra* lord, that is, he becomes the lord of the universe.'

In what follows, Kṣemarāja explains this stanza differently and we believe, more correctly.

232. Being a *nomen abstractum* of *bhoktṛ*, *bhoktṛtā* (*i. e.*, the state of enjoying oneself) is a concept interchangeable with *pramātṛ*. Cf. note 14.

233. According to the reading of codex *ña*, which seems more accurate, syntactically speaking.

234. The term *cakravartin* (*i.e.*, ruler of the *citi*-circles) is here used in a double sense: ruler of the *cakras* and, hence, (in a spiritual sense) ruler of the universe, 'universal sovereign.'

235. The reference is to '*iti*' and '*śivam*' at the end of *sūtra* 20.

236. According to the Indian custom, the pupil places the feet of the teacher upon his head.

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NOTES

EXPLANATORY NOTE

[The signs used in noting the variant readings of the several manuscripts of *Pratyabhijñāhṛdaya* are explained below :

A. This is a palm-leaf manuscript in Telugu script, in the Adyar Library, bearing Shelf No. XXII, F, 38.

A_1. This stands for another palm-leaf manuscript in the Adyar Library indicated by Shelf No. XIX, I, 25.

T. This represents a Telugu edition of the *Pratyabhijñā-hṛdaya* with Purṇānanda's commentary, printed as part of a bigger work called *Śivasaktyaikyadarpaṇamu* compiled and edited by M. R. Ry. M. Lakshminarasimham Garu, Pleader, Indupalli, Amalapuram Taluq, Godavari District. Here it is called *Īśvara-pratyabhijñā sūtra* and *Śakti sūtra.*

T. M. This is a paper manuscript, in Telugu script, in one volume, borrowed for collation from the same M. R. Ry. Mantha Lakshminarasimham Garu of Amalapuram Taluq.

A. N. K.]

Page 19

1. शुभमस्तु । श्रीसद्गुरुचरणारविन्दाभ्यां नमः—T.
   शुभमस्तु । अविघ्नमस्तु । श्रीसद्गुरुचरणारविन्दाभ्यां नमः—T. M.
2. ईश्वरप्रत्यभिज्ञासूत्रमुलु अनगा शक्तिसूत्रमुलु—T ; T. M. Omits अनगा.
3. A and A_1 begin with the following sloka :

   अल्पाक्षरमसन्दिग्धं सारवद्विश्वतोमुखम् ।
   अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः ॥

4. शंक० —all.

5. उद्धरामि परं सारं संसारविषशान्तिदम्—A and A_1.
उद्धराम्यमृतं सारं etc.—T and T. M.

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1. कोमलमतयः—all.

2. कृततीक्ष्ण etc.—A and A_1; missing in T and T. M.

3. शक्तिपातवशोन्मिषम् etc—all.

4. लाषाः—A and A_1; लाषिताः—T and T. M.

5. निषत्तत्वं—T and T. M.

6. यामेव—A and A_1.

7. त्र—missing in T and T. M.

8. महाफलत्वं—missing in all.

9. व्यक्तमाह—all.

10. सदसदादेः—T and T. M.

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1. च—missing in T and T. M.

2. अनन्तर—A and A_1.

3. मया—T and T. M.

4. रिका वि—T and T. M.

5. हि—missing in T and T. M.

6. प्रसृतायां—T and T. M.; प्रकृतायां—A and A_1.

7. निवृत्ति—A and A_1.

8. विमर्शमयस्वभावसत्तानुभव—T and T. M.; विमर्शमय—A and A_1 for स्वानुभव.

9. प्रकाशात्—T and T. M.; प्रकाशानश्यात् A and A_1.

10. कत्वेन—T and T. M.

11. असत्वात्—missing in T and T. M.; सत्वात्—A and A_1.

12. T and T. M. add तस्य before प्रकाशमानत्वे.

13. चितेरेव—A and A_1.

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1. कार एव—T and T. M.

2. तत्सृष्ट्वा तदेवानुप्राविशदिति—T.

3. तदनुप्राणिता चेति—T. M.; प्राणिताश्चेति—A and A_1.

4. न तत्वस्वरूपं—all.

5. वक्तु—all.

6. व्यापकः—T and T. M.
7. स्वरूपोऽयं—all.
8. न—added in all after चितः.
9. नैव—missing in all.
10. च—missing in all.
11. चितिरेव—all.
12. स्वच्छ—missing in all.
13. तत्तदनु ज—T and T. M.
14. वान्—all.
15. मय—missing in T and T. M.; मयस्यैव—A and A_1.
16. स्वतन्त्राः परिच्छिन्नाः—A and A_1.

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1. न—missing in all.
2. वतक—T; पतक—T. M.

3. संभवति। प्रत्युत एतत्सिद्धयधीना (नं T. M.) प्रमाणादिविश्ववस्तुसिद्धिः। तदुक्तं श्रीतन्त्रालोकेऽस्मद्गुरुभिः (स्वगुरुभिः—A and A_1).—

प्रमाणस्यापि (प्रमाणान्यपि—A and A_1) वस्तूनां जीवितं ये (या—T. M., A and A_1) वितन्वते। तेषामपि परो जीवः स एव परमेश्वरः। इति। (श्री—A and A_1) तन्त्रसद्भावे(ऽपि—A and A_1) added in all after वा.

4. तदुक्तं—missing in all.
5. यद्यु—all.
6. पाददेशे—all.
7. यत इयमेव—all.
8. परमा—all.
9. नादात्मनि—T.T.M., and A_1.
10. अत—T and T. M.
11. ज्ञाता स्वतन्त्र्यादपि—T; ज्ञातस्वातन्त्र्याददति—T. M.
12. सती—missing in T and T. M.
13. स्व—missing in all.
14. इति—missing in A_1.
15. आवृत्या—missing in T and T. M.; नित्यावृत्या—A and A_1.

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1. मायावधेः (मा पदे—A and A_1). विश्वस्योन्मीलनसुखदुःखमहदादिप्रमाणादिकतया—T and T. M. for विश्वं to सिद्धिः

2. प्रामाणाव—T and T. M.; प्रमाणोपरोध—A and A_1.
3. सैक—T. M.
4. तत्—added in T and T. M. before परिज्ञाने.

5. अनेनैव—T and T. M. 6. च—missing in all.

7. संवन्धोपाय—T and T. M. for सुखोपाय.

8. प्राप्यत्व in A and A_1 for त्व.

9. तदुक्तं—T and T. M.

10. भैरव—added in T and T. M. before भट्टारके.

11. नाम—T. M. 12. संपत्तिः—all.

13. साधनात्मता—A and A_1.

14. After इति the following passage is found in all with different readings.

(श्रीस्पन्देऽपि found in A and A_1) उदेति (missing in A and A_1) शक्तिचक्र (वि missing in A and A_1) भवप्रभवमिति। शक्तिचक्रस्य (रश्मि-पुञ्जस्य missing in A and A_1) यो विभवोऽन्तर्मुखो विकासः ततः प्रभव उदयोऽभि-व्यक्तिर्यस्येति वहुव्रीहिणान्तर्मुखतत्स्वरूपनिपातनात् (निफाल्नात्—A and A_1) अयत्नेन परमेश्वरस्वरूपं प्रत्यभिज्ञातं (नं—A and A_1) भवतीत्यर्थः—T and T. M.

15. न—missing in A and A_1.

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1. शब्देन—T. M.

2. ब्रह्मादेर्वैलक्षण्य—T and T. M.

3. अस्याः—after आचक्षाणः in all.

4. चितेः—T and T. M.; श्चितो—A and A_1.

5. शेषत्व—A and A_1.

6. शक्तित्वमहाकारणत्वसुखोपायप्राप्यत्वमहाफलप्राप्यत्वं ब्रवीति—T and T. M.

7. यदि विश्वसिद्धौ—T and T. M.

8. तदस्य—T and T. M.

9. अभेद—T and T. M. 10. वाद—T and T. M.

11. स्व—missing in A_1. 12. तदैव—A; तथैव—T. M.

13. न—missing in A and A_1. 14. तु—missing in A and A_1.

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1. समादाना—A and A_1.

2. ह्रान्यादिक्रमेव—T and T. M.

3. स्थितं—T and T. M.

4. दर्पण—all.

5. अवभासयति—added in all after उन्मीलयति.

6. क्या—T; रात्म्ये—A and A ₁.

7. अथ च—in A and A ₁.

8. स्य—missing in all.

9. विज्ञानेन—T and T. M.

10. रूपं—added in T; रूप—T. M. and A ₁; रूपा—A.

11. अनुरूप—missing in all.

12. ग्राह्या—T and T. M.

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1. रूपाणां परमेश्वरौचित्येनावस्थितानां—T and T. M.; स्थानां—T. M.; for प्रकारं to स्थितीनां, A and A ₁ have the same text reading but differ as follows—परस्परौचित्येनावस्थितानां for प्रकारं to स्थितीनां.

2. हि—A and A ₁.

3. श्री—added in all.

4. तान्तः स्फु—in all.

5. हन्तामयं—T and T. M.

6. रिक्ता—T.

7. मन्त्रोमा—and T. M.

8. परमेश्वरेण कल्पितादस्थानं—all.

9. तया—added in all.

10. शं—all.

Page 28

1. तबहु—in all.

2. वा—missing in all.

3. भिन्नः—T; भिन्नं—T. M.

4. भूतमन्त्राः—T and T. M.

5. वादं—T. M.

6. विश्वं—T and T. M.

7. From मायोर्ध्वे to भेदसारं—missing in all.

8. तत्रापि—added in all before सकल.

9. प्रलयकालात्मक—T and T. M.; प्रलयकल्पान्त—A and A ₁.

10. स्थो परिततं—T; स्थो परिमितं—A and A ₁.

11. प्र—missing in all.

12. कालीनां—T and T. M.

13. स्वो—missing in T and T. M.

14. प्राचीनतन्त्वलीनकल्पं—all.

15. From क्षिति etc. to तदुत्तीर्ण—T and T. M. have the following passage—सकलस्य मायाहेतुतया यादृक् शाब्दविज्ञानकलाकर्तृत्वशून्यशुद्धबोधात्मा तादृगेव (तद्भेदसारम्। कलादि—T. M.) शिवादिक्षित्यन्तसकलतत्त्वकलितं स्वात्यन्ताभेदसारं प्रमेयमुत्तीर्णम्।

Page 29

1. उत्तीर्ण—A and A_1.
2. रूपाणामभेदात्—T; रूपाणामभावात्—T. M.
3. From श्रीमत् etc. to स्फुरति—is missing in T.
4. विश्वोत्तरण—in T. M.
5. मय—missing in T. M.
6. अभेदेन—T. M.
7. च—T and T. M.; तु—missing in A and A_1.
8. स्वान्यत्—all.
9. किंचित्—missing in all.
10. श्री—missing in T and T. M.
11. एक—added in T and T. M. before एव.
12. सिद्धम्—for इथ in T and T. M.
13. अनेकैः—added before स्फुरतीति in all.
14. अभिप्रायः—T and T. M.

Page 30

1. च—missing in T and T. M.; मूर्धा—A_1.
2. Not as sūtra but चितिः संकोचात्मना—T and T. M.; इति A_1.
3. चेतनोऽपि—missing in T and T. M.
4. श्रीमन्—all.
5. श्रीसदाशिवाद्यधिष्ठितेन—T and T. M.
6. अवभासयिष्यति—T and T. M.
7. क्य—all.
8. माश्रित्य for मयानाश्रित—in T and T. M.
9. प्रकाशावच्छेदेन—T and T. M.
10. ततश्च—A and A_1.
11. चिद्दशा—A_1.
12. स्त्वेतावद्रूपा—T and T. M.

Page 31

1. भावात्प्रमा—T and T. M. 2. त्मक—in all.

3. From यथा च to विश्वरूपः—missing in all.

4. यथा—A_1. 5. चैवं—in all.

6. भगवत्सिद्धान्त—in all.

7. ऽविग्रही—T and T. M.; ऽवग्रही—A and A_1; विग्रहश्चेव—T and T. M.

8. सर्वत्रग्रह—A and A_1. 9. विग्रहः —T and T. M.

10. स्तत्वे—all.

Page 32

1. इति—A and A_1.

2. अनेन after ग्रन्थेन—A and A_1.

3. सर्व for विश्व—in A_1. 4. व्यवहरति—T and T. M.

5. एवं for अयं—in all.

6. A_1 adds before उक्तागमयुक्त्या as follows—विश्वशरीरव्यक्तस्वरूपाणि संकुचितेन.

7. च—missing in T and T. M.

8. शरीरः —A_1.

9. न—missing in T and T. M.

10. स्यात—A and A_1.

11. आ—missing in T and T. M.

12. संकोचेऽपि—T. 13. प्रधानत्वात्—T and T. M.

14. तु—missing in T and T. M.

15. इति—missing in T and T. M.

16. ग्राहकोऽपि—all.

17. शरीरशिव—all.

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1. आ—A_1. 2. ख्यातिः—T and T. M.

3. Second half missing in all.

4. श्रीमद्गन्धशास्त्रे—T and T. M.; षु—missing in A and A_1 also.

5. भावः—A and A_1; तस्मात् सर्वसमुद्भवः। तत्त्ववेदनरूपेण तादात्म्यप्रतिपत्तितः। तत्त्वं शब्दार्थचिन्तासु सावस्थानतया शिवः—added in all after इत्युपक्रम्य.

6. तेन etc.—half sloka missing in all.

7. इत्यन्तेन ग्रन्थेन—T, A and A_1; ग्रन्थेन—missing in T. M.

8. विज्ञानमेव—T and T. M.

9. जीवन्मुक्तिः—all.

10. च—missing in all.

11. एव—missing in all.

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1. च—missing in all.

2. निर्णीतुं—A, A_1 and T. M.

3. पदाधिरूढा—all.

4. चैत्ये—T; चेत्ये—T. M.; नित्ये—A_1.

5. चे न—all.

6. ॥ ४ ॥ all.

7. सामान्यात्—T and T. M.

8. तत्—missing in T and T. M.

9. या—T.

10. यदा—T and T. M.; यथा—A and A_1 added before स्वं; स्वं—missing in all.

11. गृहीत्वा—T and T. M.; गृहयित्वा—A and A_1.

12. यदा—missing in all.

13. तदास्या—T; तथा—A and A_1.

14. गतिं—T and T. M.

15. चित्त (T. M.) प्राधान्यापेक्षया चित्तप्रधानमात्रा—T and T. M. instead of चित्प्राधान्येन to विद्याप्रमातृता.

Page 35

1. सहजप्रकाश—A and A_1.

2. तु—added in A and A_1.

3. From विज्ञानाकलता to विद्याप्रमातृता—missing in A and A_1.

4. सङ्कोचांशप्रधानतया—T.M. and T; प्रधानतया—missing in A and A_1.

5. ईश—missing in A and A_1.

6. द्या—T; द्यना—T. M.

7. शिवरूपता—A and A_1.

8. तु—missing in T and T.M.

9. प्राधान्ये—all.

10. शुद्धात्म—all.

11. कर्म—T and T. M.
12. प्रकर्षयति सति—A and A ₁.
13. चांश—in all.
14. तु—missing in all.
15. एवं स्थिते—T and T. M.
16. सति—missing in all.
17. संकोचित—A and A ₁.
18. पदाधिरूढा—T and T. M.
19. मुखे सति—all.
20. चैत्ये—T, A and A ₁ ; चेत्ये—T. M.
21. ज्ञाने—all.

Page 36

1. चेन—all.
2. चा—T.
3 तत्वे न—T and T. M.; न—missing in A and A ₁.
4. साङ्ग—A and A ₁.
5. भावेष्वपि—T.
6. इच्छाज्ञान for पत्युर्ज्ञानं—in T ; पु प्रत्यभिज्ञानं—T. M. :
7. तृतीये—missing in T.
8. ता—T.
9. सत्त्व—T and T. M.
10. स्फुरति—added in T and T. M. after इत्यादिना.
11. स्वातन्त्र्यात्—all.
12. चितिरेव—all.
13. भगवतीच्छा—added before ज्ञान in T, A and A ₁; इच्छा—missing in T. M.
14. श्रीमदीश्वर—all.
15. गर्भे—all.
16. मदनु—T and T. M.

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1. तु—missing in T and T. M.
2. केचिदपर—T and T. M.
3. एव—T and T. M.; तत्रापि रूपस्य—A and A ₁.
4. स्वं—A and A ₁.
5. विद्यते—T and T. M.
6. इति—missing in T and T. M.
7. Number missing in T and T. M.
8. इदमेव मायाप्रमातृस्वरूपमित्याह—all.
9. ॥ ५ ॥ T and T. M.
10. यावत्—T and T. M.
11. रमेव—T and T. M.
12. प्युत्थितस्य—T and T. M.; वृद्धितस्य—A and A ₁.

13. स्व—missing in A and A ₁.
14. कर्तृकानुभावनाभात्र: —T and T. M.
15. मायामय:—all.
16. अनेनैव—all.
17. श्रीशिव·—all.
18. वृत्यनु—T ; वृत्यानु—T. M.
19. चित्तात्मा—T.

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1. इत्यभिसंधाय—T and T. M.
2. माया—missing in T and T. M.
3. प्रमातृता—A and A ₁.
4. इत्यन्तं—A and A ₁.
5. Numbers missing in all.
6. स्वरूपज्ञानं—T and T. M. ; स्वपरिज्ञानात्—A and ₁.
7. सर्वत: —T and T. M.
8. क्त्वे—all.
9. ॥ ५ ॥ T.
10. तिलश: —missing in T and T. M.
11. रूपत्वं—T and T. M.
12. निर्वक्तु—T and T. M.
13. त्रिरूप: —T and T. M.
14. क—missing in T and T.M.
15. ॥ ६ ॥ T and T. M.
16. दशायां—all.
17. एक—all.
18. एव—all.
19. तु—missing in T and T. M.
20. देश—missing in all.

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1. तु—missing in all.
2. ग्राहकानु—T and T. M.
3. एक added before एव in T and T. M.
4. च यत: —all.
5. संकोच—T.
6. रूप—in T and T. M. ; रूपत्व—missing in A and A ₁.
7. च—T and T. M.
8. भावनत्वे—T ; भावतत्त्वे—T. M.
9. मायिक—T ; मायेय—T. M.
10. कार्मिक—T and T. M. ; कार्मण—A and A ₁.
11. त्रिरूप: —T ; त्रयमय:—T. M. ; त्रिमयी—A and A ₁.
12. विश्व—added before शून्य in T and T. M.

13. पञ्चक इति—all.

14. पृथ्व्यन्तानि—all.

15. भावमयः—all.

16. तथा च—T and T. M.; तथा वा—A and A_1.

17. स—missing in T and T. M.

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1. प्रमातृस्वभावत्वेन—T and T. M.

2. सप्तकभावः—T and T. M.

3. त्वे ख्याति—T and T. M.

4. कला—missing in T.

5. नियतिपुरुषकञ्चुक—T.

6. स्वभावः—all.

7. रूप—missing in all.

8. प्रमातृसप्तकस्वभावत्वेन—comes after चिदादिशक्तिपञ्चकात्मकत्वेन—in T and T. M.

9. सप्त—in A and A_1 for शक्ति.

10. पञ्चकस्वभावत्वेन—all.

11. ज्ञातः—T and T. M.

12. सर्वमुक्तिदः—T; सर्वं मुक्तिदः—T. M.

13. तु—missing in T, A and A_1.

14. ॥ ६ ॥ T.

15. एवं च connected with तद्भूमिकाः—in A_1.

16. ॥ ७ ॥ T and T. M.

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1. याः—added before स्थितयः—in all.

2. एव for एतस्य—in T and T. M.

3. न त्वन्यस्यैव—T and T. M.; नटस्यैव—A and A_1.

4. अव—missing in all.

5. कृत्रिमभूमयः—all.

6. यथा—in T and T. M.

7. च—missing in T and T. M.

8. विशिष्टशरीर—T and T. M.

9. संस्कृता—A and A_1.

10. दशून्य—all.

11. मेवेति—T and T. M.

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1. प्रत्ययवेद्यः—all.

2. सदेव added before सुख in all.

3. सुखाद्युपाधि—all ; भि: —missing in all.

4. मन्वाना: —missing in T and T. M.

5. अपि—missing in all.

6. बन्धादेव—T and T. M.

7. निमिषा:—T and T. M. ; विनिष्ठा—A and A ₁.

8. नमेव—all.

9. केचित् after श्रुत्यन्तविद: —T and T. M.

10. श्रुत्यन्तर—T ; श्रुत्यन्तर्विद: —T. M.

11. इदमग्र आसीत्—all.

12. शून्यमेव गृहीत्वा—T ; शून्यमेव ग्राह्य—T. M. ; शून्यभूमिमवग्राह्य—A and A ₁.

13. एतमेव—T and T. M.

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1. स्सर्वे for एव—in all.

2. पाञ्चरात्रिका:—A and A ₁.

3. प्रकृते: —missing in T and T. M.

4. विज्ञानकलिकाभूमिं—T and T. M. ; विज्ञानाकलानां भूमिं—A and A ₁.

5. सोम्येदमग्र—T and T. M.

6. पद—missing in all.

7. महापश्यन्ती—all.

8. मयं—T and T. M.

9. अनुस्मर्तव्यमिति—T and T. M. ; सर्तव्यमिति—A ; सर्तव्यम्—A ₁.

Page 44

1. अतश्च—T and T. M.

2. From बुद्धितत्त्वे to तान्त्रिका: —missing in all.

3. From कुला to इति—missing in A and A ₁.

4. द्या—missing in T and T. M.

5. र्णविश्व—T and T. M.

6. च—missing in T and T. M.

7. त्रिकलादिदर्शनम्—T and T. M. ; श्रीत्रिकादिदर्शनविद:—A and A ₁.

8. एकस्य—T ; एकैकस्य—T. M.

9. दव—T and T. M.

10. अस्वातन्त्र्यात्—T and T. M.

11. तारतम्येन—all.

Page 45

1. From भेदिता: to प्रमातृ—missing in T and T. M.

2. एक—missing in A and A $_1$. 3. एतद्व्याप्तिः—A and A $_1$.

4. केषु—A and A $_1$.

5. तत्र—is added before व्याप्ति in T and T. M.

6. वृतायां—T and T. M. 7. अव्यक्तरूपां—T and T. M.

8. परा—all. 9. तथोक्तं—T and T. M.

10. विन्दन्ति—T and T. M. 11. शिवं परमकारणम्—all.

12. इति । तथा—missing in all. 13. तं—all.

14. व्यामोहो—T and T. M. 15. इति—missing in all.

Page 46

1. एते चोपासकाः—T and T. M. 2. सर्वे—all.

3. इति—missing in T and T. M.

4. च—missing in T, T. M. and A $_1$.

5. याः —missing in T and T. M.

6. अन्तर्विश्रान्तिस्थानभूमिकाः —T and T. M.; अन्तः —missing in A and A $_1$.

7. रूपाः —missing in A and A $_1$.

8. स्व—missing in T and T. M.

9. व्यक्तृतया—A and A $_1$. 10. बहिर्मुखरूपं—T. M.

11. रूपं—missing in T and T. M.

12. स्वस्वरूपे—all. 13. प्रपञ्चोप—T and T. M.

14. अतः —T. M.

15. पथि व्यवस्थितिः —T and T. M. 16. तदुद्देश्य—T and T. M.

17. तत्त्वसूत्रेण—T and T. M.

18. इति—missing in T and T. M.

19. संहाररूपेयं—T; संहारमेकरूपोऽयं—T. M.; संहाररूपोऽयं—A and A $_1$.

20. य—T and T. M.; तुर्या—A $_1$.

Page 47

1. तत्र—T and T. M. 2. उद्गमति—T.

3. संहरन्ती च—missing in all. 4. तदा—T and T. M.

5. From उभय to पूर्णा च—missing in all.

6. च—missing in all.

7. अधिकं—missing in all.

8. अनुशील—A and A ₁.

9. करोतीत्येव—T and T. M.

10. भक्तिभाजाम्—T.

11. ॥ ७ ॥ T and T. M.

12. ननु—added before यदि in all.

13. स्वात्मनो—A and A ₁.

14. माया—for अयं in T and T. M.

15. कलितः—for वलितः in T and T. M.

16. भवति—added in all after संसारी.

Page 48

1. चिद्वत्तत्—missing in T and T. M.; तद्वत्—in A.

2. च—T and T. M.

3. यदा चिदात्मा परमेश्वरः—connected with संसारी—as sutra in T and T. M.

4. Instead of स्वस्वातन्त्र्यात् to निमज्ज्य the following is found—॥ ८ ॥ यदा स्वातन्त्र्यादि (स्वातन्त्र्यादात्म—A and A ₁) व्याप्तिनिमज्जनेन—T and T. M.

5. तदानीं—all.

6. या for तदीया in all.

7. सर्वज्ञत्वादयः—added in all before असंकुचिता.

8. भवन्ति—all.

9. From तदानीमेव to भवति—missing in all.

10. तथा—missing in A and A ₁.

11. शक्ति—in T and T. M.

12. त—T and T. M.

13. सत्त्वपूर्णमन्यतमरूपं—T and T. M.; सती and अ—missing in A and A ₁.

14. आणवमलम्—T and T. M.

15. संकोचवती—all.

16. भेदं—T. M.; भेद—A and A ₁, but missing in T.

17. स्य—missing in all.

Page 49

1. प्रे:—missing in all.

2. पूर्वकं—T and T. M.

3. अर्थसंकुचितग्रहणे (न T. M.) ; भिन्नं चेत्यप्रधानरूपं—T and T. M.; प्रधानं– A and A ₁ for अत्यन्तं to प्रथारूपं.

4. मायिक—T and T. M.; माय—A and A ₁.

5. संकोचवती for भेदे—in all.

6. From सर्वं to तथा—missing in T and T. M.; for सर्वं to कर्तृत्वाप्तेः, A and A ₁ have भेदकर्तुः.

7. For कर्मेन्द्रियरूपसंकोचग्रहणपूर्वं—A and A ₁ have कर्मेन्द्रियतापत्तिपूर्वकं.

8. अत्यन्त—A and A ₁.

9. तं-—A and A ₁.

10. Before सर्वं T. M. has भेदं; सर्वज्ञत्व—in A and A ₁.

11. सर्वकर्तृत्व—in A and A ₁.

12. सर्वज्ञत्व—missing in all.

13. For संकोचं गृह्णाना यथा क्रमं—T and T. M. have असंकोचग्रहणे यदा क्रमात्; क्रमं—missing in A ₁.

14. कला—missing in T.

15. भवन्ति तदा कार्मिकम्—all.

16. एवं विधश्च—in T and T. M.

17. शक्तिमान्—T and T. M.

18. संसारीत्युच्यते—T and T. M.

19. तु—missing in T and T.M.

20. ॥ ८ ॥ T and T. M.

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1. शिवोचितं—T and T. M.

2. अभिन्न—A and A ₁.

3. एक—T and T. M.

4. इत्यदूष्यं चेत्याह—T and T.M.

5. तथा च—A; तथा—A ₁.

6. पञ्चविध—in all.

7. ॥ ९ ॥ T and T. M.

8. शुद्धेश्वराध्येय—T and T. M.; शुभेश्वराद्वय—A and A ₁.

9. वादादिभ्यः—T, T. M. and A ₁; पादादिभ्यः—A.

10. यत्—missing in all.

11. यत्सृष्टिसंहारकरं—T and T.M.

12. देवि—all.

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1. श्रीमत्—missing in all.

2. शासनरीत्या—T and T. M.; शासनोक्तस्थित्या—A and A ₁.

3. भगवतः before चिदात्मनः—in all.

4. च—missing in all.

5. शुद्धेश्वराध्वानुसार—T and T. M.; शुद्धेतराध्वस्फारक्रमेण—A and A 1.

6. स्वरूप—missing in T.
7. स्वरूपाणि—in all.

8. कृत्वा—added before सृष्ट्यादीनि in T and T. M.

9. चित्—missing in all.
10. पञ्चविध—all.

11. तथा हि—missing in T and T. M.

12. For the portion from तदेवं to इच्छया the following is found—तदेव व्यवहारे प्रभुर्देहादिमादर्शान्तमेवान्तरत्वमिच्छया भासय (य—missing in T. M.); ति । (यद्वहिरिति in T. M.); श्रीमदीश्वरप्रत्यभिज्ञा (ना T. M.); दिषु उक्तरीत्या—T and T. M.

13. विभुः—A and A 1.

14. श्रीमदीश्वर—added in A and A 1.

15. कारिकोक्तनीत्या—A and A 1.

16. कं for पदं in T and T. M.

17. विशन्—T and T. M.; दिशन्—A and A 1.

18. हि—added in A and A 1 before महेश्वरो.

19. बहिर्मुख—T and T. M.
20. नीलादिमत्संनियतदेश—all.

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1. यदावभासयति—T and T. M.
2. तथा—T and T. M.

3. नियते देश—A and A 1.

4. सांशेन—T and T. M.; अस्य missing in T and T. M.; स्रष्टृतां—T and T. M.; from अन्यदेश to संहर्तृता, T has: तथा तत्र स्थापयितृत्वं; अनियतदेशकालाद्याभांसांशेन—T. M.; अनियतकालाद्याभासांशे—A and A 1.

5. नीलाद्याभासांशेन—T and T. M.; नीलाद्याभासांशेऽस्य—A and A 1.

6. संहर्तृत्वं—T; संहृतत्वं T. M. for स्थापकता; स्थापका—A and A 1.

7. भेदनाभासांशेन T and T. M.; भासांशेऽस्य—A and A 1.

8. कारित्वं—T.

9. For प्रकाशैक्येन प्रकाशने अनुग्रहीतृता, T has प्रकाशैकात्मना अनुग्रहित्वं अवभासयति । T. M. has प्रकाशैकात्म्येन प्रकाशेन अनुग्रहता ।

10. तथा—in T and T. M.

11. सदा—missing in T and T. M. ; after भगवतः—in A and A ₁.

12. भगवतः is before पंचविधकृत्यकारित्वं—in all.

13. From मया to संदोहे, T and T. M. have त्रिविधतत्त्वमयाश्रयत्वं स्वच्छन्दे संग्रहे ; वितत्य मया श्रीस्पन्दसंदोहे—A and A_1.

14. एवं—T.

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1. आत्मीयं is before पञ्चविध etc.—in all.

2. माहैश्वर्यसारं—T ; माहेश्वर्यकं—A and A_1.

3. उत—missing in A and A_1 ; त्येक—A and A_1.

4. ये—missing in T and T. M.

5. सदैव—A and A_1.

6. तत्—in all.

7. From ते to मयं, तत् स्वरूपयन्ति—T and T. M. ; विकास—missing in A and A_1.

8. अपि—added before जीवन्मुक्ता in T ; मुक्त्याम्नाताः A and A_1.

9. तं for तु—in T. M.

10. न—missing in T and T.M.

11. ते—missing in all.

12. भिन्नमिव—in T and T. M.

13. मेय—missing in T and T. M.

14. पश्यन्ति ते—all.

15. ॥ १० ॥ missing in all.

16. न च—missing in T and T. M.

17. प्रकारः—missing in T and T. M.

18. कारित्वप्रकारः ॥ ९ ॥ T and T. M.

19. स्पोऽप्याह—T and T. M.

20. शक्ति—T and T. M.

21. तद्विलापन—A ; विलापन—missing in A_1.

22. तस्यानि—T and T. M.

23. ॥ १० ॥ T and T. M.

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1. From पञ्चविध to पूर्वतः—T and T. M. have पूर्णत्वमस्य माहेश्वरस्य चिद्रूपस्य पञ्चविधकृत्यकारित्वमपि.

2. दृगादेरेव सरणि—T ; दृगादेः देवीसरण—T. M. ; प्र—missing in A.

3. यथा—A and A_1.

4. तदा—T, A and A_1.

5. सृष्टिः—all.
6. पदे—missing in all.
7. प्रकाशांशनिमेषः—T and T. M.
8. किंचित्—all.
9. तथाव—T. M.
10. स्थितिः—all.
11. देव्या and स्थाप्यते—missing in T and T. M.
12. कारपरापर—T and T. M.
13. संह्रीयते—T.
14. तदासंहृतिः—added in T after संह्रियते.
15. तथोक्तं—A and A_1.
16. नष्टश्च—missing in A and A_1.
17. तद्भक्ति—T and T. M.; त्वद्भक्त—A_1.
18. मेवाहं—all.
19. From एतत् to हठ—missing in all.

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2. पराक्रमेण—T and T. M.
3. अनु—missing in all.
4. एव—missing in all.
5. एवमीदृशं—in all.
6. च—missing in all.
7. विनैव—all.
8. From न प्रकाशते to विना—missing in all.

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1. तज्ज्ञानं—in T and T. M.; तत्परिज्ञानं—in A and A_1.
2. तस्याच्छादित—in all.
3. From स्वस्वरूपाभिः to एतस्य—T and T. M. have स्वभावस्य स्वस्वरूपाविभिन्नजातिभिः शक्तिभिः व्यामोहितात् स्वातन्त्र्यात्तस्य.
4. भिः—missing in A and A_1.
5. संभवः—in all.
6. अ—missing in T and T. M.
7. For हेतुक—हेतुः in T and T. M.
8. मीलनभावादि—in T and T. M.
9. अ—missing in T and T. M.
10. त्वं—missing in T and T. M.
11. For लौकिक—T and T. M. have भौतिक.

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1. कल्तित्वं for शंकुकीलितत्वं in T and T. M.
2. श्री—missing in all.
3. इति—missing in all.
4. शिवात्मकाः—in T and T. M.
5. च—missing in all.
6. अ—missing in T. M.
7. पूर्णाहन्तापरामर्शमयी—T and T. M.
8. रूप—missing in all.
9. तु—in T and T. M. for तावत्.

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1. भूमिकायामाभासयति—T, A and A_1 ; भूमिकामाभासयति—T. M.
2. अ—missing in all.
3. स्थूलधारणार्थं भासरूपां—T ; अस्थूलसाधारणार्थं भासरूपां—T. M.
4. उल्लासयन्ती—A and A_1.
5. च—missing in T and T. M.
6. अ—missing in T and T. M.
7. सदा—A and A_1.
8. मिव—in all.
9. च—missing in all.
10. धीत—in T. M.
11. शक्तिव्यामोहिता—in T ; व्यामोहितो—in T. M.
12. दिक्मेत्र—T and T. M.
13. अवशात्मानं—T. M. ; अवशं—missing in T.
14. मन्यन्ते—T and T. M.
15. जनाः—T and T. M.
16. का एव—T ; का हि—A and A_1 for देव्यः
17. पशुपाशदशायां—A and A_1.
18. विषय—in T and T. M.
19. सृष्टिस्थिती अभेदविषये च—missing in all.
20. संसारं—all.

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1. अप्रथ—A and A_1.
2. विकल्प—missing in T and T. M.
3. भेदे—missing in T.
4. संसारं—T and T. M.

5. न—for च in T. 6. स्थितिं—T and T. M.

7. प्रथयन्त्यः—T and T. M.; प्रकटयन्त: A and A_1.

8. निर्वाणादेव—T and T. M. निस्रंसनादेव—A and A_1.

9. भट्टारिकानु—T and T. M.

10. यन्त्यः—T and A_1 ; यन्तः—A and T. M.

11. सर्वोत्तमोऽयं विभवः—T and T. M.

12. इत्येवं to महेशता—missing in all.

13. चिदानन्दलेशसारां—T and T. M.; चिदानन्दवेशसारां—A and A_1.

14. शुद्धामवि—all.

15. ॥ १० ॥ तदपरि—missing in A and A_1; ज्ञाने स्वशक्तिव्यामोहितता संसारित्वं ॥ ११ ॥ T and T. M.

16. From ततः to संसारित्वं—missing in T and T. M.

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1. शक्ति—missing in T and T. M.

2. वामत्वाच्च—all. 3. वामेश्वराख्या—T.

4. बहिष्करणी (ण—A and A_1.) भावैः—T and T. M.

5. परि—missing in all.

6. स्फुरति । अभेदेन (अभेद A and A_1) सर्वात्मकत्वे (त्रयात्मकत्वे—T. M. प्रथात्मक—A and A_1) पारमार्थिकस्वरूपेण स्फुरति । सर्वत्र (तो—A and A_1) व्यवच्छिन्नापि (यां—A and A_1). (पशुभूमिकायां—missing in A and A_1)—all.

7. वादविश्रुत—T and T. M.; विश्रान्त—A and A_1.

8. क—missing in T and T. M. 9. गोपिते—T. M.

10. चारित्व all for चरीत्व. 11. स्व—missing in all.

12. भेदः—A and A_1. 13. क्रियाप्रधान—T and T. M.

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1. From गोपित to प्रकाशते—missing in all.

2. For च, चकास्ति—in T. 3. प्रधानात्मक—all.

4. भाति—in T.

5. From सर्वतो to च—missing in T and T. M.

6. च—missing in A and A_1.

7. गोपितसार्वात्म्यस्वरूपेण—missing in T and T. M.

8. व्यामोहिनी—T and T. M.; व्यापिना—A and A_1.

9. च—in all for तु.

10. For कर्तृत्वादिशक्त्यात्मक—T and T. M. have कर्तृत्वचिदात्मना। A and A_1 have शक्त्यात्मना.

11. चारि—T and T. M.

12. Before अभेद T adds खेचरीत्वेन.

Page 62

1. द्या—missing in all.
2. द्या—missing in all.
3. साङ्ग—in T and T. M.
4. अद्वय—missing in all.
5. प्रसार—in T and T. M.
6. च—missing in all.
7. न—missing in A and A_1.
8. From तथा च to इति—missing in all.
9. स्व—in T for निज.
10. व्यामोहिता तादृशैव—T. M.

Page 63

1. स्वा—missing in all.
2. स्फुरत्ता। असार—T and T. M.
3. कर्तृतैश्वर्यमोहिततैव संसारित्वम्—T and T. M.
4. From शक्तिः to संसारित्वं—missing in all.
5. यथा—T and T. M.
6. नु—missing in T and T.M.
7. माययोल्लसद्—T and T. M.; मध्ययामोल्लसद्—A and A_1.

8. तुरीयदशायां तुरीयशक्ति—T; तुरीयशक्तिदशायां दशारूपां—T. M.; रूपां च—in A and A_1.

9. तुर्यातीतदशारूपां च—missing in A and A_1; दशा—missing in T and T. M.

Page 64

1. सारां for घनां—in all.
2. तथा—T and T. M.

3. भवति—missing in all. 4. त्रिविधा—all.

5. प्राणादिभि:—added after स्वशक्ति—in T and T. M.

6. हिता—in T and T. M.

7. चित्—T and T. M.; चिद्वृत्ति—A and A_1.

8. शक्ति—added before संकोच: in all.

9. संसार्युक्त:—all. 10. इत्युक्तम्—missing in all.

11. इति—missing in T and T. M.

12. प्रतिपादितम्—T and T. M. 13. एवं च—all.

14. यथा—T and T. M. 15. व्यामोहो—T and T. M.

16. तथा—T and T. M. 17. अयं—missing in T and T. M.

18. मायाशरीरपरमेश्वर—T and T. M.

Page 65

1. एवेत्याम्नायस्थित्या—in all. 2. भट्टारकश्चायमेत्र—T and T. M.

3. मनुष्यरूपच्छन्नोऽप्यास्ते महेश्वरः—T and T. M.; मनुष्यरूपमास्थाय च्छन्न आस्ते महेश्वर:—A and A_1.

4. For the portion प्रत्यभिज्ञाटीकायां to सिध्यन्ति the following is found: श्रीमदीश्वरप्रत्यभिज्ञायां—यथा (missing in A and A_1) शरीरमेत्र ये (missing in A and A_1) षट्त्रिंशत्तत्त्वमयं शिवरूपं (रूपतया A and A_1) पश्यन्ति अर्चयन्ति च सिध्यन्ति घटादिकमपि तथा निश्चित्य (तथाभिनिविश्य—A and A_1) पश्यन्ति (अर्चयन्ति च—added in A and A_1) न चास्त्यत्र (नास्त्यत्र—A and A_1) विवादः all.

5. ॥ ११ ॥ T and T. M.

6. उक्तार्थं प्रति दार्ढ्येन—T and T. M.; उक्तार्थप्रातिपक्ष्येण—A and A_1.

7. ॥ १२ ॥ T and T. M.

Page 66

1. From पूर्वसूत्र etc to व्याख्यायते—missing in T.

2. व्याक्रियते—T. M., A and A_1. 3. पञ्चविध—in all.

4. भाने added before सति—A and A_1.

5. स्वतन्त्र—A and A_1. 6. प्रागाख्यातं—T and T. M.

7. संकोचनीं—T and T. M. 8. मुख—all.

9. भूम्याक्रमक्रमेण—T and T. M.; भूमिकाक्रमेण—A and A_1.

10. कल्या—T. M. 11. स्वरूपत्वात्—T and T. M.

Page 67

1. सा for स्वां—in T and T. M. 2. परां—missing in all.

3. भूमिकामा—all. ॥ १२ ॥ T and T. M.

4. किं added before चित्—A and A_1.

5. जलाद्या—T and T. M. 6. भानाव—T and T. M.

7. चिद्वह्नि—T and T. M. 8. पदे—missing in A and A_1.

9. चिन्मात्रया—T and T. M. 10. पुष्यति—T, T. M. and A.

11. ॥ १३ ॥ T and T. M.

12. From चितिरेव to असौ एव—missing in T and T. M.

13. ग्रासन—A and A_1. 14. एव—missing in A and A_1.

15. पदं—A and A_1.

16. For माया to छन्नोऽपि—T and T. M. have मात्रया प्रवर्तते.

17. स्वातन्त्र्ये—T and T. M.; स्वतन्त्रा—A and A_1.

Page 68

1. च्छन्नोऽग्निरिव—T and T. M.

2. पीतादिं—T and T. M. 3. पुष्यति—all.

4. न before सार्वात्म्येन—T and T. M.

5. अन्त: added after संस्कारात्मना—in T and T. M.; तत्—in A and A_1.

6. स्थापयति for उत्थापयत्ति—in all.

7. सर्वप्रमातृस्वानुभवसिद्धम्—T and T. M.

8. यथोक्तं—T and T. M. 9. दळपादे:—T and T. M.

10. स्तोत्रे—T and T. M.

Page 69

1. ग्रास—in all. 2. मानः—T. M.

3. देवं विश्वभवं लयम्—T; नयम्—T. M. विश्वभवन्मयम्—A and A_1.

4. इति—missing in A and A_1. 5. ॥ १३ ॥ T and T. M.
6. तदा—added after सपाद्य in T. 7. क्रमेण—all.
8. युक्तिमाह—T ; युक्तिमादिशति -T. M.
9. संकरोति—A and A_1. 10. ॥ १४ ॥ T and T. M.
11. From चितिरेव to करोति—missing in T and T. M.
12. देहप्राणाद्यभावनिमज्जने—A and A_1.
13. श्रीस्पन्दशास्त्रे—added in A and A_1.
14. सर्वज्ञवल्शालिन:—added in A and A_1.

Page 70

1. तदुन्मग्न—A and A_1. 2. यथोक्तम्—all.
3. रूपसमावेशभु:—T and T. M.
4. कादाचित्क एवेति—T and T. M.
5. उपादेयं—T and T. M.
6. इयं—missing in T and T. M.
7. यत:—missing in T and T. M.
8. निमज्जन—missing in T and T. M.
9. इदं—missing in T and T. M.
10. तस्या:—T and T. M. 11. एव—T and T. M.
12. चिति: स्वा—T and T. M. 13. स्वातन्त्र्यादव—T and T. M.
14. देहाद्युक्तजनाद्येव—T and T. M.
15. भगवती after प्रकाशमाना—in T and T. M.; भवति—A and A_1.

Page 71

1. For तत् देहाद्यपि—T and T. M. have देहादिषु.
2. प्रकाशेत्—T and T. M.
3. अभिमान—missing in T and T. M.
4. निमज्जनाभ्यास: कार्य:—T and T. M.
5. स च for न तु—in T and T. M.
6. सदा—missing in T, A and A_1.
7. प्रधानतो for प्रथमानता—in all.

8. श्रीमदीश्वर—T and T. M.
9. कार:—all.
10. ॥ १४ ॥ T and T. M.
11. एवं च—missing in all.
12. देहप्राणादिष्ववभासमानेष्वपि—T and T. M.
13. ॥ १५ ॥ T and T. M.
14. साक्षात्का—T.
15. देश—A and A_1.
16. सति—added in all after लब्धे.
17. कल्पित for दलकल्पतया—T; कल्पितया—T. M.; दलकस्त्वतया—A and A_1.
18. नीलादि—A and A_1.; षु—missing in T and T. M.
19. आ—missing in T and T. M.

Page 72

1. तत्समा—T.
2. या added in all after अविचला.
3. प्रधानेत्र—all.
4. धनं पुष्यति—added in all after जीवत:
5. स्व for निज—in T.
6. पाप for पाश—in T and T. M.
7. श्रीस्पन्द—all.
8. यदि—T. A and A_1.
9. क्रीडत्वे—T.
10. इति—missing in T. M.
11. ॥ १५ ॥ T and T. M.

Page 73

1. अथ—missing in all.
2. इत्यत आह—T.
3. ॥ १६ ॥ T and T. M.
4. चक्रस्य चिद्रूपानुपपत्ते:—T and T. M.
5. मध्यमा—T and T. M.
6. गोपयित्वा—T and T. M.; गूहयिता—A.
7. संवित्—missing in T and T. M.
8. रीत्या—T and T. M.
9. प्राणादिभित्तिभ्रमं—T and T. M.; प्राणादिभूमिं—A and A_1.
10. बन्ध for बुद्धि—in T and T. M.

11. अति—all. 12. नानानाडी—T and T. M.

13. सरणिं—missing in T and T. M.

Page 74

1. च—missing in all.

2. For पलाशपर्णमध्य all have पलाशपत्रमध्याग्र.

3. आ to वक्त्रपर्यन्तं is changed thus ब्रह्मादिरुद्रपर्यन्तं—in T; ब्रह्मरुद्रादयो रुद्र—in T. M.; अधः—missing in A and A_1; रन्ध्र for वक्त्र in A and A_1.

4. शक्ति missing in all.

5. मायाया ब्रह्म for मध्यम—in T and T. M.; मध्य—A and A_1.

6. स्थिता:—all. 7. अत—T.

8. शक्तीनां—T and T. M. 9. च—missing in all.

10. विश्रमात्—all.

11. उन्मीलनरूपैव—T and T. M.; उन्मीलितरूपैव—A and A_1.

12. तु—missing in T and T. M.; अत्र—in A and A_1.

13. त्रिंशक for उक्त—T and T. M.; युक्त—A and A_1.

14. तमत्वेन—T; तम—missing in T. M.; मतत्वे A and A_1.

15. ब्रह्मभूता—T and T. M.

16. विकसति यदि वा—missing in T.

17. मध्यमा—T; मध्यब्रह्म—T. M.

18. ब्रह्मनाडीरूपतया— T. 19. अन्तर्विकासात्—T and T. M.

20. भवेदिति—T and T. M. 21. ऋजी—all.

22. ॥ १७ ॥ missing in T.

Page 75

1. मध्यमविकासे—T and T. M. 2. युक्तिमाह—missing in T.

3. विकल्पक्षय:—T and T. M.

4. From शक्ति to नादय इह—missing in T.

5. सा—in T. M.

6. भेदाद्यन्त्र—T. M.; द्यन्त—A and A_1.

7. निफाल—A and A_1; निभालनं—T. M.

8. उपाय:—T and T. M.

9. ॥ १८ ॥ missing in T and T. M.

10. From इह to उपाया:—missing in T; for इह, T. M. has इहोपायभुवि.

11. शक्ति—missing in T. M.; A and A ₁.

12. प्रागुक्तवद्दिष्ट—T and T. M.

13. विध—missing in all.

14. दनु—all.

15. अभिप्राय:—all.

16. तु—missing in all.

17. विकल्पक्षय:—is added before प्राणायाम in T. M.

18. यन्त्रेण त्रोडनेन—in T and T. M.; तन्त्र—missing in A and A ₁.

Page 76

1. हृदय—T and T. M.

2. चित्तवृत्ति—T; चित्तयुक्तयुक्तिवृत्ति—T. M.; चितमुक्तवृत्ति—A and A ₁.

3. क्रमेण—in all for उक्तयुक्त्या.

4. स्वस्तिवन्धकं—T and T. M.; स्वस्तीतिवन्धकं—A and A ₁.

5. विकल्प्य—T.

6. अकिञ्चित्कत्वेन—T; अकिञ्चित्कर्तृत्वेन—T. M.; किश्चिचिन्तकत्वेन—A and A ₁.

7. परामर्शत्वेन—all.

8. For the portion from देहाद्य to प्रवण: the following is found—देहाद्युक्तपुर्यष्टकस्य चित्प्रमातृतानिफाल्नप्रवणोचितां—T and T. M.

9. तदेव—T and T. M.

10. तुरीयातीतसमावेशदशां—T and T. M.

11. आवेशयति—T and T. M.

12. भानेनै—A and A ₁.

13. भवेत्—T and T. M.

Page 77

1. स्पन्दशास्त्रेऽपि—all.

2. इति—missing in T and T. M.

3. विज्ञानगर्भस्तोत्रे—T and T. M.; स्तोत्रेऽपि—A and A ₁.

4. मानसे—T and T. M.

5. पारतन्त्र्योज्ज्वलैः—T and T. M.

6. चाप्यते—T and T. M. 7. उपायमूर्धन्य—T and T. M.

8. च—added in T and T. M. after प्रत्यभिज्ञायां.

9. From शक्ति to कश्चिद्वीरः—missing in T.

Page 78

1. च—in T. M. for न. 2. तथा—in A and A ₁.

3. यक—in T. M.

4. प्रतिपादिताः—added in T. M. after अस्माभिः ।

5. From प्रसङ्गात् to कश्चिद्धीरः—missing in T. M.; A and A ₁.

6. मैक्षत—all. 7. तदावृत्त—T and T. M.

8. मिच्छन्—all.

Page 79

1. श्रुतिः—added in T after इति.

2. प्रसृतायामपि—T and T. M.

3. शक्तिः for वा—in T and T. M.

4. संकोचव्रती—T; मार्गसंकोचव्रती कर्ता—T. M.

5. भानसमये—T and T M.; भाससमये—A and A ₁.

6. हृत्पद्मदेशव्रच—T and T. M. 7. विवर्तनम्—T and T. M.

8. तपोद्धृते—T and T. M. 9. दिते—T and T. M.

10. निरुद्ध्या—T and T. M.

11. क्रम एव—T and T. M.; अ—missing in A and A ₁.

12. सर्वे—T and T. M.

13. स्फारेण for चक्रविस्फारणेन—all. 14. लक्ष्यं—T and T. M.

15. भैरव—all.

16. प्र—missing in all. After प्रसरणम् the following is found—
इत्यादि । एकाग्रो हि वहिर्वृत्तिनिवृत्तः तत्त्वमीक्षते ।
दृष्टतत्त्वस्तु न पुनः कर्मजालेन वध्यते ॥ १६ ॥ T and T. M.

17. From यथोक्तं to समाधिः on page 45—missing in T.

Page 80

1. वेश्मन्—T. M.
2. तस्मिन् विश्वाकार एको विभाति—T. M.;
   तिष्ठन् विश्वाकार एको विभासि—A and A ₁.
3. इति—missing in T. M. 4. भट्टश्रीकल्लतिनाप्युक्तम्—T. M.
5. अपि च—added in T. M. before शक्तेश्च.
6. शक्ति—added in T. M. before संकोच.
7. विकासो—in T. M. 8. स्कन्दन—A and A ₁.
9. प्राण—missing in T. M.
10. हृद्भेद—T. M.; भ्रूभेद—A and A ₁.
11. कुण्डलीपदे—T. M.
12. प्रसिद्धकान्ति etc—T. M.; प्रसरद्विश्रान्ति etc—A and A ₁.

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1. विषुवद्रूपायां—T. M.; विषरूपायां—A and A ₁.
2. तदग्र after तन्मध्य—T. M.; भूमि—missing in all.
3. विज्ञानभट्टारके—missing in all. 4. परा—T. M.
5. इति—missing in T. M. 6. विषुसंस्थानं—T. M.
7. अपि for इति—in T. M. 8. तस्मादर्थानुद्वाहभेद:—T. M.
9. वाहयो:—missing in T. M.; वाहभेदा:—A and A ₁.
10. योगत: for गतयो:—all. 11. मयो—A and A ₁. for यो:
12. त्सेद:—A and A ₁.; भेद:—T. M.

Page 82

1. करणानां विकारप्रयाणां सुसंपूर्णाचारणेन—in T. M. for ककार etc.
2. विक्षेपपदेन—T. M.
3. कक्ष्यास्तोत्रे—T. M.; श्रीकक्ष्यास्तोत्रे—A and A ₁.
4. यतन—T. M. 5. च्छदो—A and A ₁.
6. विसृत—A and A ₁. for विधृत.
7. स्वपरारितो—T. M. for तव दारिता.
8. परमेशितां—T. M.; परमेशतं—A and A ₁.

9. इति—missing in T. M.
10. शान्तं—A and A_1.
11. प्राणोल्लसन—T. M.
12. विक्रान्त्यत्रसरे—A and A_1.

Page 83

1. यथोक्तं विज्ञानभैरवे—missing in T. M.
2. द्वादशान्ते—T. M. for ह्याकाशे हृदयाकाशलीनाक्षः—A and A_1.
3. सततं—T. M.; सुभगः—A and A_1.
4. इति तथा—missing in T. M.
5. प्रदक्षिणं—T. M.
6. वैलक्षण्यात्मता भवेत—T. M.; वैलक्षण्यादि वै भवेत्—A and A_1.
7. From इति to संगृहीताः—missing in T. M.
8. तदुप—A and A_1.

Page 84

1. स्पन्दे—missing in A and A_1.
2. भैरवभट्टारके—T. M.; एव—missing in A and A_1.
3. स्ततो—T. M.
4. स्वादात्—T. M.
5. समं—A and A_1.
6. रूढि—all.
7. एवं—T. M.; एवमपि—A and A_1.
8. पूर्णे—A and A_1.
9. स्वानुभवादिकं—T. M.
10. अनुस्मर्तव्यम्—all.
11. मध्यमविकासोपाया:—T. M.; मध्यविकासोपाया:—A and A_1.

Page 85

1. च—missing in all.
2. स्वरूपत्वादि—T. M. for समापत्त्यादि.
3. पर्यायसमाधिः—A and A_1.
4. समाधिस्थस्य instead of तस्य—in T and T. M.
5. तत्वेन—A and A_1.
6. संस्कारादुत्थितस्थाने—all.
7. चिदैकात्म्यावमर्शनात्—T and T. M.
8. ॥ १७ ॥
9. आस्वादित—T; समादेशः—A and A_1.
10. वरोऽप्युत्थानदशायामपि for वरो व्युत्थाने अपि—T and T. M.

11. जय for रस—in T and T. M. ; ज—A and A ₁.

12. सदानन्दपूर्णः—T and T. M. ; सानन्दघूर्णमानः—A and A ₁.

13. घूर्णमानः—missing in T and T. M.

14. मनो—is added before भावराशिं—in T and T. M.

Page 86

1. स्त्वं—missing in T and T. M.
2. चिद्गगनलीयमानं—T and T. M.
3. समवलम्ब्य—T and T. M.
4. वहिर्मुखतां जहत is added before चिदैक्यमेव—in T and T. M.
5. अपि—missing in T and T. M.
6. क्रममुद्रान्तस्स्वरूपायां—T and T. M.
7. वहिर्मुखः—missing in T and T. M.
8. मुदसमावेशः—T and T. M. 9. साधक—T and T. M.
10. तत्रादौ—missing in T and T. M.
11. राच—T and T. M.
12. From वाह्य to वशात् the following is found—वहिः स्वरूपानुप्रवेशः—in T and T. M. ; बहुरूपानुप्रवेशः—A and A ₁.
13. स—missing in T and T. M.
14. क्रममुदया for क्रमं मुदयति—in all.
15. स्वोदितं—T and T. M.

Page 87

1. तुरीयातीतशक्तिः for तुरीया चितिशक्तिः—in all.
2. तथा for तया—in all. 3. अन्तः—all.
4. स्वरूपतया—all.
5. इति—missing in T and T. M. 6. समाधिनिष्ठ—all.
7. पराशक्तिस्फारसाधकः—T and T. M.
8. परयोगी—A and A ₁. 9. चिद्भूमौ—T.
10. प्रवेशसमावेशः—T.

11. For आभ्यन्तरात् चितिशक्तिस्वरूपात् च साक्षात्कृतात् आवेशवशात्—the following is found—आभ्यन्तराद्वासितमुक्तिस्वरूपतः साक्षात्कृत—in all.

12. स्वरूपेदन्तानिफाल्ये—T and T. M.

Page 88

1. चिद्रसात् प्रधानात्मसमावेशः—T ; चिद्रसस्यातः प्रधानात्मा समावेशः—T.M.

2. इति—missing in T and T. M. 3. स्व—missing in all.

4. द्रावणाच्च—all.

5. स्थसत्तायां for तुरीयसत्तायां—in all. 6. मुद्राणां—T and T. M.

7. मुद्रा for मुद्रात्मा—T and T. M. 8. त्वाच्च—all.

9. तत्क्रमाभासरूपत्वात् च—missing in T and T. M.

10. क्रमं—T.

11. इति—missing in T and T. M.

12. ॥ १७ ॥ T and T M.

Page 89

1. इदानीमस्य—missing in all. 2. ततः—T and T. M.

3. मन्त्रात्मक for मन्त्रवीर्यात्मक—T and T. M.

4. संहारादौ संविद्देवता—T ; संहारादिना निजसं—T. M.

5. त्व—all.

6. भवतीति शिवम्—missing in T. M.

7. ॥ १८ ॥ T and T. M.

8. तदा—added before नित्योदिते in all.

9. चिदात्मैकघना—T and T. M.

10. महत्यनवच्छिन्ना—T and T. M.: महत्यनवभिन्ना—A and A_1.

11. सर्वमन्त्राणां जीवभूता—all.

12. अकृत्रिमस्वान्तचमत्कारात्—T and T. M.

Page 90

1. ऐक्यात् added after आवेशात्—A and A_1.

2. शिवादिधरण्यन्तस्य—T. M.; कालाग्न्यादेः चरमकलापर्यन्तस्य—T ; कालाग्न्यादेश्च—T. M.; चरम—missing in T. M.

3. कार्यौ—added in T. M. after सृष्टिप्रलयौ.

4. तत्कारियत् निज—missing in तत्कारियत—missing in all.

5. For तदैश्वर्यस्य to भवति the following is found—तदीश्वरत्वप्राप्तिसाधनं भवति । इत्यादि ॥

इति श्रीपूर्णानन्दमुनिकृतभाष्यम् श्रीबालात्रिपुरसुन्दरीदेवतार्पणमस्तु.

6. From प्राकरणिकस्य to the end is missing in T.

7. For the portion from परमयोगिनः to उपसंहारः the following is found—परमयोगिरूप इत्यद्वय इत्येतच्छिवस्वरूपो वेत्युक्तोपसंहारः—T. M.; A and A_1.

8. यत्—all.

9. अन्तर्मुखं विमर्शधुर्या.—all.

10. अहमिति—is added after तेषामपि in all.

Page 91

1. मानसारविशेषशरीरसदाशिवेश्वरतैव—T. M.

2. मयः श्रीमान् महेश्वरः—missing in T. M.

3. पारमार्थिके—T. M.

4. घटति—T. M.

5. क्षान्तमयाशेष—T. M.; क्षान्तामायाशेष—A and A_1.

6. सारत्वेन सैव—in T. M. for मयत्वेनैव.

7. जगदात्म—all.

8. पादात्—A and A_1.

Page 92

1. परं—missing in T. M.

2. परिपूर्णत्वेन—T. M.

3. विमर्शः—T. M.; निर्मलः—A and A_1.

4. अनुत्तराङ्कुर—T. M.

5. हकार—all.

6. हकारस्य—all.

7. परस्य प्रकृति—all.

8. वेदनात्मा विन्दु—T. M.

9. अनुत्तराय for अनुत्तर एव—A and A_1.

10. आत्माहं—T. M.

11. अकृतकः—missing in T. M.; कृतकोऽहं—A and A_1.

12. यथोक्तं—missing in T. M.

Page 93

1. भावेति for भावो हि—in T. M.

2. उक्तैव नव for उक्ता च सैव—T. M. 3. अप्येषा तु for सर्वापेक्षा—T.M.
4. स्वातन्त्र्यमाया—T. M. 5. चेत्—A and A_1.
6. एषैका स्वाहन्ता—T. M.; एष इव स्वाहन्ता—A and A_1.
7. चैतत्स्थले स्थितेनैव—T. M.
8. तदर्थं—T. M.; ततदर्थं—A and A_1.
9. कारा इति मन्त्रवीर्या (र्य A and A_1) for कारित्वात् महती वीर्य—all.
10. उक्तं च—T. M.; श्रीस्पन्दशास्त्रे—added in all.
11. नैते शिवधर्मेण—T. M.; तेनैव ते शिवधर्मेण—A and A_1.

Page 94

1. श्रीस्पन्दे—missing in all. 2. भावना—T. M.
3. तत्र—T. M. 4. समावेशात्—all.
5. तत्त्वता for तत्पदा—all. 6. शम्भो—A and A_1.
7. देहादिना—T. M.; देहादिकानां—A and A_1.
8. दी—missing in T. M. 9. ग्लाने—A and A_1.
10. अध्यवसीयते—missing in A and A_1.
11. तत्—T. M. 12. तत्रैव—T. M.
13. चिच्छक्तिमयी—T. M.

Page 95

1. भित्ति—missing in T. M. 2. तथा—missing in T. M.
3. तन्मायाशक्तिविभासिता—T. M.; तस्यात्मना या शक्तिविभासिता—A and A_1.
4. अवभासित—missing in all.
5. स्वभावेच्छाशक्तिज्ञान for स्वभावेव भान्ती ज्ञान—T. M.
6. चितिः शक्तिः—T. M. 7. यथोक्तं—missing in T. M.
8. सैषा—T. M. 9. न्द—all.
10. चिद्रूपा—T. M. 11. स—missing in A and A_1.

Page 96

1. हि added in T. M. after तथा. 2. धीः—T. M.
3. इति—missing in all. 4. सर्वासु दशासु—all.

5. चितिः शक्तिः—T. M. 6. यदिदमनुप्रवेशात्—T. M.

7. From तदनुप्रवेश to तदावेशात्—missing in T. M.

8. तत्तत्सर्गसंहारादौ—T. M. ; तत्तत्संहारात्—A and A 1.

9. सर्व—missing in T. M.

10. The following is added in T. M.—

संहारादिकार्यं जनयन् चिद्देवताचक्रमात्मीयान्तःकरणबहिष्करणादिपदातिथिस्था रविशशिसर्गस्पन्दप्रभावाहिते तदात्मनोरविशशिरूपौ बिन्दूशिवशक्तिमयौ तदात्मकस्वर्गः सत्तोद्रेकश्च। तयोः शिवशक्त्योः स्वस्वभावताशिवस्तदंशा वामा ज्येष्ठा तथैव रौद्री स्यात्। एता एवानुत्तरमिच्छोन्मेषे च समभवः स्याः उद्रेकशक्त्यंशा इच्छा ज्ञानक्रियाशक्त्यंशा दीर्घास्ता एवानन्दसत्ता चेति। अस्वरवपुरादिशिवः परः प्रमाता स्वसंविदुन्मेषात्। इच्छतिवेदितुमर्थानीशनया तदनुवेत्तिभिन्नगतिः। इच्छावेशानन्तरमपि प्रागीशयो व्यक्तिमयी परा इत्येकेनोद्भवा वर्णाः। इच्छानुत्तरयोगाद्विहिताशक्तिः स्वरसंभूतिः एकारानुत्तरयोः सङ्गादैकारसंभवो भवति। उन्मेषानुत्तरं ओङ्कारजन्मनिर्णीतम्। ओङ्कारानुत्तरयोः सङ्गात् शक्तिस्त्रिशूलनिष्पत्तिः। वेदनरूपो बिन्दुः शिवशक्तित्रितयसामरस्यरूपतनुः। वेदनवेद्यविभागस्वरूपसंस्कारात् रविशशिकिरणवशात् विविधैव विकसन्ति सततं तिथयः। तन्मयसर्गस्पन्दादुन्मिषितास्ते तदात्मकाः। सर्गेण कादिवर्णैरपि षट्त्रिंशद्भिरात्मनोऽवयवैः। इयं जगदावृणुते शिवात्मकतया वा शक्तिर्न शिवेन विना शिवोऽपि न तया विनास्ति तद्वदिदं विश्वं वागर्थमयं भवति। अवयवपरयादष्टयात्मना पश्यन्त्या मात्रमध्यमया नववर्गात्मकया वैखरी जाता।

वन्दे तेजसि तेजांसि तमस्यपि तमांसि च। तेजांस्येव तमांस्येव वन्दे ज्योतिरनुत्तरम्। ज्योतिर्जयत्यनुत्तरमखिलं तन्नावर्णा शिव एव बृहद्भानुः। स्वाभाविकी स्फुरत्ता विमर्शनपरस्य विद्यते शक्तिः। सैव चराचरमखिलं जनयति जगदेतदवति संहरति। तस्य निरुपाधेर्निखिलान्तस्य नित्यतृप्तस्य संसाररूपभ्रमसंगतिरेकैव भवति। सेयं तदेकरस्यात् परापरा विमर्शरूपिणी शक्तिः। स्वस्वातन्त्र्योल्लासस्पन्दादेकाप्यनेकधा वितता। प्रथमं पश्यन्त्यादिप्रकारभेदप्रपञ्चिताकारा। विश्वोत्तीर्णा नाडी नादमयी सैव मातृका जाता। अखिलमनाहतमूर्तिः उत्तीर्णस्वरूपिणी तरति काशयति नानानादप्रपञ्चरूपेण मातृकादेवी। निजभागार्हविभागा व्याससमानैकरूपिणी भवति। एकाप्यनेकधा भूता मता परैव पश्यन्ती। पश्यन्ती कर्माणि स्वात्मनि करणानां सरणिमपि यदुत्तीर्णा। तेनैवं पश्यन्तीत्युत्तीर्णेत्युदीर्यते माता। पश्यन्त्याः परमायाः स्वावयवादष्टवामाद्याः। ताभ्यः समष्टिरूपेण सामरस्यं च तत्त्वतो भिन्नम्। एकस्वरूपा पराष्टांशमातृपरमार्था। ताभ्यामनाहतस्य नादमयी मध्यमा

भवन्माता । स्थानादिभिरहतत्वात् बुद्धिव्यापारमात्रबोध्यत्वात् । मातानाहतनामा सूक्ष्म-कृत्यादिना नादनवकमयी । सूक्ष्मस्थूलक्रमाभिज्ञैरवधारिता । तथैवमक्षरविवरे चराचरं गता रीतिः । कर्णविवरैकगम्यः स्वार्णे यदि वैखरी जाता । पञ्चमविन्द्वन्तगता माता । निखिलमपि जगत्स्रष्टुं प्रसृता प्रथमं शिवतत्त्वमुच्यते तज्ज्ञैः । स्वेच्छाशक्त्युद्गीर्णं जगदात्माहन्तया समाच्छाय । निवसन् स एव निखिलानुग्रहनिरतः सदाशिवोऽभिमतः । विश्वादीन् परितः पश्यन्निदन्तया ईश्वरो जातः । सा भवति शुद्धविद्या हीदन्ताहन्तयोरभेदमतिः । माया-भेदबुद्धिः निजांशभूतेषु निखिलभूतेषु । नित्यनिरङ्कुशभेदं वेद । स तया परिमितमूर्तिः सङ्कुचितसमस्तशक्तिरेष पुमान् । रविरिव सन्ध्यारक्तः संहृतरश्मिस्वभावसंकोच्य । संपूर्णकर्तृकाद्या वह्वयस्तस्य संकोचात् संकुचिताः कलादिरूपेण रूपयन्त्येनम् । यः सर्व-कर्तृता सा संकुचिता कतिपयार्थमात्रपरा किञ्चित्कर्तारममुं कलयति । सर्वज्ञताशक्तिः परि-मिततनुरल्पवेद्यमात्रपरा । सर्वज्ञताशक्तिः परिमिततनुरल्पवेद्यमात्रपरा । उत्पादयति ज्ञानं विद्येति निगद्यते बुधैराढ्यैः । नित्यपरिपूर्णशक्ति तृप्तिशक्तिस्तस्येति भोगेषु रञ्जयन्ती सततमयागतत्वतां याता । या नियता स्वशक्तिः निकृत्यनिधनोदयप्रधानेन नियतपरिच्छेदकरी कृत्स्ना साकाररूपिणी स्वतन्त्रशक्तिसंकोचशालिनी । सैव कृत्याकृत्येष्ववशं नियतममुं नियम-नादभून्नियतिः । इच्छा त्रिनणवचष्टशक्तितान्यसंकुचदात्मनत्वादिसामरस्य रूपिणी तु सती । बुद्ध्यादिसामरस्यरूपादिचित्तात्मिका प्रकृतिः । इच्छास्वरजोरूपाहङ्कृतिरासीदहं प्रतीतिकरी । ज्ञानस्य सत्त्वं बोधस्य कारणं बुद्धिः । तस्य क्रियातमोमयमूर्तिः मनसो विकल्पकरी, वागादिपञ्चभेदैः स एव संकुचितविग्रहो देवः । ज्ञानक्रियात्मरागप्राधान्यात् द्विविधविषयक-रागात्मनातिभूतेशः । गगनमनिलश्चतेजः सलिलं भूमिश्च पञ्चभूतानि । श्रोत्रादिकरणवेद्याः शब्दाद्यास्तानि वेदनान्येषाम् । वचनकरवागुक्तापाणिः स्यात् करणभूतमावेदनं त्रितयापादकं त्रिकं करणम् । गन्धवती भूमिः स्यादापः सिद्धिकरद्रवात्तेजः उष्णस्पर्शविशिष्टं संस्पर्शो वायुरम्बरं शब्दे । मायान्तमात्मत्वं वर्णितुं . . . सर्वं तुरीयतत्त्वं समष्टिः । तेषां च तुर्या विज्ञेया तेषां परादिभेदप्रपञ्चभेदवती—T. M.

कार्यं निजसंविद्देवता चक्रात्मिकायान्तःकरण—A and A $_1$.

11. From कारि to पुञ्जः—missing in T. M.; From कारि to अमायी-यान्तः—missing in A and A $_1$; बहिष्करमरीचिपुञ्जं—A and A $_1$.

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1. प्राप्ति added after ईश्वरता—T. M.

2. परमभैरवताप्राप्तिः—T. M.

3. इति added after योगिन:—T. M.

4. For यथोक्तं T. M. has श्रीप्रत्यभिज्ञायां श्रीस्पन्दशास्त्रेऽपि ; यदुक्तं श्री-स्पन्देऽपि—A and A ₁.

5. नान्य—T. M.

6. लयोदयौ—T. M.

7. भोक्तृतापत्ति—T. M.

8. इति—missing in T. M.

9. हि for एकत्र इति—T. M.

10. कर्तर्यारोपयेत् सर्वं—T. M. ; एकत्रारोपयन् सर्वं—A and A ₁.

11. चित्—missing in T. M. ; यत् for चित्– in A and A ₁.

12. भूमिरूपै:—in T. M.

13. उन्मेषात्मा—missing in T. M. ; एषा for उन्मेषात्मा—in A and A ₁.

14. व्याख्याता—T. M.

15. तथा सति अनेन—T. M. ; तदान्येत्यन्तेन—A and A ₁.

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1. संरूढ—T. M.

2. अतिक्रान्तं—T. M.

3. विज्ञातव्यं—T. M.

4. स for न in A and A ₁.

5. प्रकृति: added in T. M. after यथा ; विकृत: for विवरणकृत: in T. M.

6. For एकत्र सूक्ष्मे स्थूले—T. M. has एककर्तृसूक्ष्मस्थूले, A and A ₁ have एकत्र सूक्ष्मस्थले.

7. For शरीरे वा इति, T. M. has चराचरे चेति.

8. उक्तं—T. M.

9. संविद्देवताचक्रजपो वाग्विजयत्यसौ—T. M.

10. इति—missing in T. M.

11. For यत् एतावत् उक्तप्रकरण—T. M. has यथा मदुक्तप्रकारेण । यत एतावत् उक्तं प्रकरण—A and A ₁.

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1. शिवं प्राप्य सर्वं added before शिवप्राप्ति etc. in A and A ₁.

2. शिवत्वं—T. M.

3. प्रस्थितत्वात्—T. M.

4. शिवोऽयमेव—T. M.

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6. वि for न—in T. M.

7. मध्ये सौध.

8. सुधाब्धिकस्य महतस्तत्वेन पिण्डोपमं—T. M.

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10. स एक: शिवः—missing in A and A_1.

11. युक्त:—T. M.

12. योगाभ्यासात्—T. M.

13. तीक्ष्णा:—T. M.

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1. एवोपदेशः—T. M.

2. इति श्रीपूर्णानन्दमुनिकृतं ईश्वरप्रत्यभिज्ञासूत्रव्याख्यानं संपूर्णम्। प्लवसं० श्रावण—आ ८-९-१९०१—T. M.; इति क्षेमराजकृतिरियमीश्वरप्रत्यभिज्ञा—A and A_1.

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